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THE SNAKE SCOTCHED



A SUGGESTION TO TEETOTALERS AND TEMPERATE DRINKERS
FOR A SETTLEMENT OF THE DRINK CONTROVERSY ON THE
BASIS OF PARTIAL OR PROGRESSIVE PROHIBITION.

By AN EX-DISTILLER.

(Reprinted from the Detroit News-Tribune.)



SEE PAGES 22 and 23.

DETROIT, MICH.

1899.

AMERICAN ANTI-ALCOHOL ALLIANCE.

In order the more readily to bring about the reform advocated in this pamphlet, it is proposed to organize a society with headquarters at Detroit, Michigan.

A meeting will be called for that purpose as soon as a sufficient number of persons have signified their approval of the plan advocated herein by writing to me to that effect, by postal card or otherwise, with name and address in full, so that they may be communicated with.

I shall be glad to receive opinions and criticisms from all who approve or who disapprove of my scheme—or suggestions of any kind.

Address all communications,

EX-DISTILLER,

Care of the News-Tribune,

DETROIT, MICH.

The late Rev. Dr. Howard Crosby, then Chancellor of New York University, wrote me as follows under date

116 E. NINETEENTH ST.,

NEW YORK, April 19, 1889.

DEAR SIR:

As far as I have had time to examine the scheme of Partial Prohibition, I like it, and believe that it properly meets the great evil without antagonizing common sense. It is along such lines that Temperance will be successful.

Yours very truly,

HOWARD CROSBY.

WHAT DO YOU THINK ABOUT IT?

PREFACE.

When an unknown individual comes forward and asks the public to listen to what he has to say on a subject which has already been discussed until it is threadbare, the questions naturally arise: Who is he? What opportunities, what facilities has he had for acquiring any new knowledge, new light, new ideas, new thoughts or new anything else in regard to it?

If he is a doctor of divinity, a doctor of medicine, a doctor of laws, or is otherwise authorized to add a number of letters to the end of his name, whatever he may have to say will be likely to command a respectful hearing. But if he cannot do this, if he chooses to remain incog and does not even present an endorsement of some kind acceptable to the reader, it behoves him to at least speak out and state the grounds on which he presumes to intrude himself on public attention and to give some idea as to the drift of his argument. This then I now do, as follows:

In the first place it will not be necessary for me to disclaim either learning or literary gifts, the pages following speak for themselves on that point. I may be allowed to suggest, however, that the Liquor Problem would have been solved long ago if scholarship and fine writing could do it. The so-called temperance question has been dealt with from every point of view but that of the manufacturer, and by all classes of people excepting those who might be supposed to know most about it, namely, those who are not entirely theorists, but who have the advantage of being practically acquainted with the production of the article which is the cause of the mischief that all concerned desire so much to get rid of.

So, I come into the discussion at the practical side of it—not as a dealer, nor as a user, but as a producer. I am a distiller, with a practical knowledge of brewing and wine making, and was, for many years, engaged in the business of manufacturing and fitting up of brewing and distilling apparatus, and later was employed as manager of a distillery for the manufacture of spirits. Afterwards I became a convert to teetotalism, joined the Good Templars and for several years was an enthusiastic and hard-working member of that order, spending largely of my means in publishing and circulating a teetotal paper and other literature of that kind. Becoming better informed regarding the Good Templars and the whole subject of Temperance Reform, I gave up both the Templars and the manufacture of distilling apparatus and the business of distilling and started a weekly paper for the furtherance of temperance reform on the plan which I have advocated ever since, a period of now exactly twenty-five years, and which is the plan set forth in this pamphlet, namely, Compulsory Partial Prohibition for the State, with a tax and license system for natural Fermented Beverages and voluntary Personal Abstinence for the individual.

I here advocate this as the only practical solution of the drink problem. I advocate it from history, from the Bible and from experience. I advocate it from the laws of science and revelation; I advocate it from the results of personal observation and personal research as well as from a personal study of all the literature of the subject that has been available to me.

The object I have in view is the total annihilation of the whole business of manufacturing, importing and trafficking in distilled spirits and of all beverages of every kind and degree containing distilled spirits in any proportion, and that by an amendment to the Constitution, the Federal Government being given the sole right to distill alcohol for any purpose, as it now has the sole right to coin money.

I come into this discussion unblased in any way by party or other similar considerations. I have no axe to grind or interest to serve other than the public interest—the best interests of my fellow men. I asperse no other one's motives or intentions whose plan for dealing with this great evil differs from my own, and if I seem to speak somewhat sharply of the results, or want of results which have followed or failed to follow the methods of some it is only because they have refused even to listen to methods which differ from their own, and that I might claim for myself that right to be heard which I freely accord to them and all others who have the same object in view, namely, the promotion and establishment of true temperance and sobriety throughout our beloved land.

I have only to say, further, that the matter here presented is reprinted from the Detroit News-Tribune, where it first appeared as a series of articles written by me from notes made in 1889, when I had no idea of using them in connection with any printed publication, so I failed at the time to make such memorandums as would enable me to give due credit for many facts quoted. I have done this, however, as well as I could under the circumstances, and for the rest append hereto a list of most of the works which were consulted.

Possibly the reader may find a few errors scattered about owing to hasty alterations which were made in the copy to suit the exigencies of editorial timidity and newspaper make-up. Should any such appear I hope the reader will kindly notify me at the address below so that they may be corrected in another edition, should such be demanded. Meanwhile I remain,

The People's Most Obedient Servant,

AN EX-DISTILLER.

Detroit, Mich., June, 1899.

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CHAPTER I.

A thousand years before Christ—say in the days of David and Solomon—the great Chinese empire, which boasts of being the most ancient nationality in the world, was largely given up to drinking and drunkenness. We learn from the "Shoo King" or history, that the people were greatly given to indulgence in wine and what they called "spirits," and it is among the Chinese literature that we first meet with this name "spirits" for an inebriating liquor. "The announcement about drunkenness," an imperial edict believed to have been promulgated about 1116 B. C., sanctioned the moderate use of these beverages. Du Halde, quoted by Unrwood (p. 214), says that "Under the government of the Emperor Yu, or Ta Yu, 2207 B. C., the making of wine from rice was invented by an ingenious agriculturist named I-Tye; and that, as the use of this liquor was likely to be attended with evil consequences, the emperor expressly forbade the manufacture or drinking of it under the severest penalties. He even renounced it himself and dismissed his cupbearer test, as he said, the princes, his successors, might suffer their hearts to be effeminated by so delicious a beverage. This, however, had not the desired effect, for, having once tasted it, the people could never afterwards entirely abstain from the bewitching draught. The Emperor Kya, the Nero of China, in 1836 B. C., ordered 3,000 of his subjects to jump into a large lake, which he had prepared and filled with this beverage; while in 1120 B. C. Chin-

Vang thought it prudent to assemble the princes to suppress the manufacture, as it was the source of infinite misfortune in his dominion."

Soo-ling-po, one of the writers, says, "Spirits are what men will not do without; to prohibit them and secure a total abstinence from them is beyond the power even of sages." Another writer, Nanheen, says: "Strong drink is intended to be used in offering sacrifices and entertaining guests. Such employment of it is what heaven has prescribed." The "Announcement" itself is addressed by the king to Prince Fang, who is instructed in the proper and the allowable use of spirits and the disastrous consequences of drunkenness, and he is called on to roll back the flood of desolation from his officers and people. It points out also that "for sacrifices spirits must be employed," but cautioned him by saying that "our people have been greatly disorganized and lost their virtue through their indulgence in spirits." This mandate concludes as follows: "If you are told that there are companies who drink together do not fail to apprehend them all and lead them to Chow, where I will put them to death. As to the ministers and officers of Yin who have been led to it and been addicted to drink, it is not necessary to put them to death, let them be taught for a time. If they keep these lessons, I will give them bright distinction. If you disregard my lessons, then I, the one man, will show you no pity. The king says, O Fung, give constant heed to my admonitions. If you do not manage right your officers and people will continue to be lost in drink."

Chinese Empire Threatened With Ruin by Drink.

This "Announcement," says Samuelson,² "although to us it seems somewhat vague in its wording, very clear-

ly proclaims certain facts: That drunkenness had taken such a hold upon the people as to threaten the ruin of the empire of China more than a thousand years B. C.; that the chief ruler feared to deal with nobles and ministers of state as with common people; that the punishment of death was at least threatened in the attempt to enforce sobriety; that total abstinence was not deemed to come within the province of legislative enactments; and that it was proper to use strong drink in religious ceremonies."

Now, what was this drink called "spirits," which the Chinese had become so infatuated with at this early date? From the "She King"³ we learn that the popular drink at that time called "spirits" was prepared from rice and strained, thus:

Now when our barns are filled with grain
And myriad stacks in field remain,
Spirits and viands we prepare
To use on grand occasions rare,
In sacrificial rite.⁴

Again:

I've strained and made my spirits rare,
The fatted lamb I've killed;
With friends who my own surname bear,
My hall I've largely filled.⁵

There is no intimation that these spirits were distilled. On the contrary, they seem to have been merely a kind of toddy, beer or wine made of rice, which was fermented and strained and which, if stored and properly cared for, would in time become clear and bright, which, doubtless, in some instances was done.

According to Prof. Max Muller, the Reg. Vedda, or sacred writings of the ancient Brahmans extend back indefinitely from 1200 B. C., and we learn from them that the drinking habits of the people of India at that time were very little, if any, better than

those of the people of China. At that time it seems the whole Aryan people regarded their great god, Indra, as "a mighty ruler in heaven who was to be propitiated and bribed with unlimited offerings of brandy, and who until he became intoxicated, was incapable of performing any great or benevolent act."

Brahmins' Drunken Sacrifice.

The soma sacrifice was, and still is, performed by the Brahmins as follows: A certain quantity of the intoxicating juice is offered as a libation to the different deities by pouring it from variously shaped wooden vessels upon the sacred fire. This the gods are supposed to drink. Then the priests themselves drink, also the sacrificer.⁶ The worshiper prays "Come hither, O Indra, to our sacrifice, drink of the soma, O soma drinkers. Thine intoxication is that which gives us abundance of cows. Come hither, O Indra, and intoxicate thyself."⁷

The Vedic people enjoyed this soma also, and invited their gods to come down and join in their banquet. "Called by us, O Indra," they cried out, "sit down and intoxicate thyself with us thy friends, renewing again that auspicious friendship may we now in your society intoxicate ourselves with soma." Mr. Samuelson, to whom I am much indebted for facts at this point, tells of another intoxicating drink besides soma, of which mention is made in the Veddas.⁸ It was called "sura" and was very much more intoxicating than soma. Sura was the drink of the common people. The plant which, in the Vedic age entered largely into its composition was a peculiar tall grass, and the other ingredients were water, curds, honey, melted butter and barley. At a later period a liquor called sura seems to have been actually distilled from a preparation of rice, barley, black pepper, lemon juice, ginger and hot water.

All Asia Given Up to Drunkenness.

In the same era the Persian followers of Zoroaster were nearly as great drunkards as were the inhabitants of India or those of the Flowery Land itself. They, too, offered libations of intoxicating liquor to their deities. Instead of soma, they had "paschoma," and the "sura" of the Veddas became the "hura" of the Zind. The Zoroastrians, it is true, discouraged and condemned drunkenness as the work of their evil god, Angro-Mainyus. Notwithstanding this, there is no doubt that the ancient Persians were much given to intoxication, as well as to other gross immoralities.

From the above it will be seen that, at the time when the Jews were at their very lowest ebb, morally—when they were given up to the grossest forms of idolatry and when their prophets and seers were denouncing them for drunkenness and pronouncing woes against those who "looked upon wine when it is red" and upon "those who rose up early in the morning that they might follow strong drink"—at that time, I say, every nation of Asia was likewise wallowing

in the most pernicious forms of intoxication and indulging in the worst kinds of intoxicating liquor then known to the world. It will be noticed also that the drink which so debauched these eastern nations at that time was not wine, but liquors concocted from a mixture of the vilest ingredients.

"Jags" in Homer's Time.

But we find that the earliest accounts of wine itself outside of the bible are but accounts of villainous adulterations of the pure juice of the grape. Homer, who also is said to have flourished about 1000 B. C., in the *Odyssey*, tells us that Helen prepared for Telemachus and his companions a beverage which was highly stupefactive and "scothing" to the mind. To produce these qualities, he says she threw into the wine delirious drugs, which were "grief assuaging," "rage allaying" and the obvious antidote of every misfortune. The following lines are from Pope's translation:

Meanwhile with genial joy to warm the soul,
Bright Helen mixed a mirth-inspiring bowl
Tempered with drugs of sovereign power to assuage
The boiling bosom of tumultuous rage.

The drugs so friendly to the joys of life,
Bright Helen learned from Thone's imperial wife,
Who swayed the scepter where prolific Nile
With various simples clothes the fattened soil,
With wholesome herbage mixed the dreadful bane
Of vegetable venom taints the plain.

So Helen learned from Thone's imperial wife the art of drugging wine. I would ask may not Solomon's Egyptian wife also have taught the same art to his wine makers? If so, Solomon's proverbs against wine are easily understood. Bishop Lowth, commenting on Isaiah 1:22, says: "The Hebrews generally by 'mixed wine' mean wine made inebriating by the adoption of higher and more powerful ingredients, such as spices, myrrh, mandragora, opiates and strong drugs." Columella⁹ gives a recipe for drugging sapa and defrutum.

Mixed Drinks Caused Mischief.

Rev. B. Parsons, the reliable author of "Anti-Bacchus," says (p. 78): "Nothing was more common than the addition of different medicaments to the juice of the grape." In support of which assertion he quotes Pliny, book xiv., chapter 16, as follows: "There were wines made from the millet, dates and the lotus tree, from figs, beans, pears, all sorts of apples, pomegranates, cornels, medlars, sorb apples, mulberries, pineapples; the leaves, berries and twigs of myrtles; from rue, asparagus, savory, organy, sutherland, parsley seed, wild mint, turnips, pennyroyal, wild thyme, horehound, squills, flowers and leaves of roses. Gallic and wild nard. Spiced and aromatic wines made from a composition of spices from myrrh, Celtic nard and bitumen. Calamus, bulrush, Syriac nard, Jerusalem or lady's rose, cassia, cinnamon, gum, benjamin, pepper, honey, pomwater—elecampaine, citron, walwort, wormwood, hyssop, hellebore, scammony, wild sage, gentian, wild fig, dittany, wild carrot,

heal all, garden flag, flea bane, thyme, mandrake, ithacomei, pitch, cedar, cypress, laurel, pine, juniper, turpentine, mastic, olivella, ground pine and ground oak were all added in different proportions to the juice of the grape for the purpose of rendering it medicinal, stupefying or aromatic. Numerous as are the ingredients just mentioned, I believe that they might be doubled from the writings of Pliny alone. Now we know that the Romans borrowed most of their arts from the Greeks and the Greeks from Asia Minor, Tyre, Palestine and Egypt. So that there is reason to believe that none of those modes of manufacturing or drugging wine were the inventions of the age in which Pliny or Cato or other writers on this subject lived. These practices had probably been handed down by father to son from perhaps the days of the deluge. Indeed, the Greek and Roman writers on these subjects often refer to the ancient or foreign authorities whence they derived their knowledge and information. Margo, the Carthaginian, is a great favorite with them all."¹⁰

The Bible Wine Problem Solved.

Here, then, is a plain solution of the problem that has so long puzzled extreme teetotalers, namely: "How it is that the bible speaks of wine so many times as a blessing—a good thing, and then in other places it speaks of it as a curse—an evil thing. Dr. Nott, an early president of Union college, was among the first to advocate what is known as "the two-wine theory." His words are these: "Although the bible did authorize the use of certain wines in Palestine, there were even in Palestine certain other wines of which it did not authorize the use," and a whole army of "teetotal" writers, following in his wake, have set up what is now regarded as being the sound "teetotal" doctrine on this subject, which is this: "When wine is spoken of in the bible with approbation—as a good thing—it always means either the grapes themselves uncrushed, or unfermented grape juice." Fermented grape juice is never spoken of with approbation in the bible, say they. The wine that Melchisedek gave to Abraham, that Jacob gave to Isaac, that was used in sacrifices, that Aggall and Zabdai, and others took as presents, that Solomon sent to Hiram, that the Saviour made at Cana, and that he and his disciples drank at the last supper, that Paul said bishops and deacons and aged women and Timothy were not to drink much of, was all unfermented wine. While the wine that is "a mocker," and that must not be looked upon when it is "red," is exactly the same kind of wine—pure juice of the grape—only that it is fermented. It is true that some writers add that some of this good wine may have been drugged, but all are quite sure that in every instance where the bible mentions wine and fails to brand it as being either intrinsically bad, "a mocker," "a deceiver," or to condemn it in some such way, then all such uncondemned wine, they say, is unfermented wine.

Ancient Temperance Reform.

In a word, teetotalers hold that all bible wine uncondemned is unfermented. I take issue with the advocates of this theory. My contention is that the pure juice of the grape is

never condemned by the bible and that when the bible condemns wine it has reference to mingled, mixed, spiced or drugged wine, or wine of some kind other than pure grape juice. The evidence I have presented above and will produce further on show conclusively that all the great heathen nations used these drugged wines at the very time when these denunciatory expressions were written against wine by Jewish writers. The natural juice of the grape is always spoken of as a blessing by the bible, and never as an evil, unless when used to excess, then such excessive use is spoken of as drunkenness, a sin of the same nature as gluttony, which is a parallel offense, one being excess in eating, while the other is excess in drinking.

But to return, I had briefly referred to the question of drink in several of the most ancient nations and will assume that we had an idea as to how the matter stood up to, say, 500 B. C. About that time a great temperance reformation, so to speak, seems to have prevailed all over the then known world. Confucius and his disciple, Mencius, and Buddha, whose priests were total abstainers, in China; Mann, in India; the Prophets Isaiah, Hosea, Amos and Jeremiah, among the Hebrews; brought about a great change in the drinking habits of their several nationalities. Either total abstinence was insisted on or "spirits," "sona," "sura," mixed and mingled drinks and "strong drinks" generally were done away with and the natural pure wines of the country only were

used, as in Palestine at the time of the establishment of christianity. After the return of the Jews from the captivity we hear no more of the abominable mixed wines of the Phoenicians, Zidonians and Egyptians.

1. Leggs's Chinese Classics, Tuebner & Co., London.
2. "History of Drink," p. 22.
3. Leggs's "She King, or Book of Ancient Poetry."
4. "She King," p. 252.
5. "She King," p. 195.
6. Haug's Essays on Religion, etc., of the Parsees, quoted by Samuelson, p. 36.
7. Rig-Veda.
8. "Samuelson," p. 39.
9. Book 12, chapter 20.
10. Anti-Bacchus, chap. 5, p. 79.



A ROMAN CAROUSAL.



REDRAWN FROM A COPY OF G. GEHRT'S PAINTING, IN VON FALKE'S "GREECE AND ROME,"
BY HENRY HOLT & CO.

A GRECIAN CAROUSAL.



—From von Falke's "Greece and Rome," by Henry Holt & Co.

CHAPTER II.

We have seen what Homer had to say about mixed wines. It would appear that the manufacture of a great many different kinds of wine and strong drinks and of its transportation from place to place in barrels of some kind was well understood in his day; drunkenness also is a constant theme throughout his book. In fact, in time, the danger to Greece from the vice of drunkenness became so great that stringent measures were adopted to suppress it.

It is said that "the Laedemonians were at one time total abstainers," (1) but Plutarch in his life of Lycurgus, in giving his directions for the public tables, says: "There were 15 persons to a table, or a few more or less. Each of them was obliged to bring monthly a bushel of meal, eight gallons of wine, five pounds of cheese, two pounds and a half of figs, and a little money to buy flesh or fish." This would give each person nearly a quart of wine a day, and yet Plutarch says nothing of drunkenness in consequence; on the contrary, he says: "After they had drank moderately they went home without lights." The inference being that the wine was fermented, or what need of the reference to its being drunk "moderately," and also that it was not strongly alcoholic or drugged, or they would not have been able to find their way home in the dark. It was pure grape juice, probably, fermented until it contained about 1 per cent of alcohol, for further he says: "Children also were introduced to

these public tables, as so many schools of sobriety."

In order to teach their young men moderation in the use of wine and to acquaint them with the dire effects of overindulgence, helots or slaves were made to drink until they were intoxicated, and in that condition they were led to the public halls. Then, to show the young men what drunkenness was, they ordered them to sing mean songs and to dance ridiculous dances. This is additional evidence that the wine they used at their tables was not the totalers "good wine," or these object lessons would have had no point to them. Happy would it have been for the Greeks if they had kept to their innocent natural wines and followed the temperate customs of the Laedemonians, but with wealth and luxury came mixed wines and dissipation.

Romans Great Wine Bibbers.

In the early days of Rome wine was scarce, but it soon became plentiful and was then used by all classes. As usual among other nations, it was offered as a libation to the gods. Women were forbidden to drink it, and men were moderate for a time, but excess followed as wealth and luxury increased.

L. Lucullus, when a boy, never saw an entertainment at his father's house, however sumptuous it might be, at which Greek wine was passed round more than once during the repast, whereas he himself, when he returned from Asia, distributed as a largess among the people more than 100,000 congiari (2) of the same wine. C. Sentius, the praetor, used to say that Chian wine never entered his house unless his physician prescribed it to him for cardiac disease, but, on the other hand, Hortensius, 50 B. C., left 10,000 casks of it to his heir.

In Pliny's time, or about the commencement of the christian era, the manufacture of wine had been brought to great perfection in both Europe and Asia. Hundreds of different kinds were made, some very good, others very bad. Wealthy Romans and Greeks prided themselves on the variety and costliness of their wines. The price of wine appears to have been marvelously low. It is said to have varied from 12 to 15 cents per gallon down to less than 6 cents for 10 gallons.

The Greeks and Romans did not keep their wine in casks as we do, for the use of vessels of that sort was unknown to them, as appears from Herodotus, who informs us that wine was exported from Greece to Egypt in earthen jars, which, when emptied, were afterward sent into the Syrian deserts to preserve the waters of the Nile.

Persians Discovered Wine.

The Persian historians say that to their country wine owes its origin. The monarch Jamsheed, famous as the founder of Persepolis, was the first who discovered the making and the use of this liquor. Jamsheed, it is affirmed, was passionately fond of eating grapes, of which Persia was the nursery, and, desirous of preserving his native luxury, he deposited a large quantity in a vessel, carefully secured in a vault. On repairing to his treasure some time afterwards, he was surprised to find that the fruit had burst and become acid.

Ignorant of the nature of fermentation, and unacquainted with the virtues of the grape, in this new form, he considered it to be deleterious and dangerous; and with this impression he got some vessels filled with the juice, on which he inscribed the word "poison." To prevent bad consequences he had those vessels placed in his own apartments. A favorite concubine, then laboring under pain and nervous debility,

ity, sought death as a relief from her afflictions; and, observing the word "poison" on one of the vessels in the monarch's room, she opened it and swallowed some of the contents with avidity. The draught overcame her, and she soon fell into a sound sleep, from which she awoke, to her great surprise, much renovated. Charmed with the effects of the restorative, she repeated the draughts so frequently that the poison soon became exhausted.

Jamsheed, discovering this, learned from the lady how her recovery had been accomplished. Immediately after this, he caused grapes to be gathered and left in the same manner in large vessels. Wine was thus collected without further trouble and the court of Jamsheed soon resounded with the pleasure which the *zeher-e-koosh*, or the delightful poison, as it is called to this day, inspired.

It is certain that intoxicating liquors of innumerable kinds, other than wine of grapes, have been known and used among ancient nations from time immemorial. As soon as the effects of the alcoholic fermentation were discovered, which invariably took place spontaneously in every kind of saccharine fruit or vegetable juice, and men had experienced the effects of drinking it, they began to "improve" it by adding various aromatic spices, gums, etc., and experimented by testing the effect of adding to it anything and everything having pungent taste or smell.

Egyptian Wine From Barley.

The Egyptians having no grapes were the first to imitate the wines of other countries by making a wine from the grain of their own country, of which they had an abundance. Herodotus tells us that a wine from barley was the kind principally used. He describes the priests as feasting on the sacrifices and quaffing the sacred wine. The same author also says that the Egyptians made a wine from the lotus, a sort of lily growing on the banks of the Nile. (3)

Xenophon relates that, after the retreat of the 10,000 Greeks at the battle of Cunaxa, the inhabitants of that country had a method of preparing a potent liquor from what appears to have been barley. The time of the fermentation and other parts of the process is not told, but the liquor is described as very strong, if not mixed with water, and pleasant to those who are accustomed to it. Beside the vessels in which it was kept lay hollow canes or reeds of various sizes, through which the people drank by suction; but, in token of hospitality, they allowed their Greek guests to drink out of the vessels "after the manner of horses."

The invention of barley wine, which has since become such a favorite beverage all over the world, has been attributed to Isis, or to Osiris, who are said to have reigned jointly in Egypt. Some writers maintain that Osiris is the same as Mizraim, the son of Ham, or Cham, to whom the invention of ale is solely ascribable. The name beer does not appear to have been given to this drink until hops came to be used in making it, when it began to be regarded as being a distinct article by itself; for, up to that time it had always been looked upon by the people who were acquainted with real wine as being only an imitation of it.

During this long period of the world's history which I have been

merely skimming over, say until A. D. 700, the art of man had not succeeded in separating the intoxicating ingredient from fermented beverages, or in concentrating them, or giving them what we now call an alcoholic strength greater than they have within the limits of natural fermentation. But the intoxicating qualities of wines and other drinks naturally fermented did not satisfy the evil dispositions of some of old time, so the sons of Belial, the drunkards, the harlots, and others of their class, added myrrh, henbane, wormwood, hemlock, poppy and what not, to the fermented, and also to the unfermented wines and strong drinks, in order that they might produce a speedier and a deeper intoxication.

About that time, the process of distillation was discovered, by which man is able to extract this intoxicating principle from simple fermented beverages and present it in an isolated state. Some 400 years before, sailors had been observed to boil sea water and suspend large sponges from the mouth of a brazen vessel, to imbibe what was evaporated, and in drawing this off from the sponges it was found to be pure, sweet water.

Morewood, who has given great attention to the subject and who mentions several legendary tales regarding the origin of distilling, has come to the conclusion that "the credit of the discovery is due to one Geber, commonly called the Arab, although Leo Africanus says he was a Greek; others say he was born in Spain, but of Saracen origin, while some say he was a Sabian of Hasan in Mesopotamia. In his *Liber Investigationis Magisterii*, particularly at the twelfth chapter of the second book, Geber gives fully his views as to the nature and the objects of distillation, together with drawing of apparatus such as he used." (4)

Since the discovery of the art of distillation it has not been necessary to add drugs to fermented beverages of any kind to give them a more intoxicating effect. Henceforth the spirit taken out of one quantity of wine, or toddy, or beer, is added to another quantity of wine or toddy or beer, and it is thus made doubly as intoxicating as it could possibly be by simple fermentation. And, further, this "spirit of wine" is taken away from its natural combination in wine and other similar beverages and drank by itself.

The Barrier Broken Down.

The historian Gibbon ascribes the invention of distilling and distilling apparatus to the Saracens, "who," he says, "first invented and named the alembic for distillation; analyzed the substances of the three kingdoms of nature; tried the distinctions and affinities of alkalies and acids, and converted the poisonous minerals into soft and salutary medicines." Their speculative and visionary hope of finding an elixir of immortal health is said to have led them to the discovery of alcohol and entailed upon posterity the manufacture of a beverage which under a more modern name has since proved to many a blessing, but to millions a curse." (5) and one of the greatest evils in connection with this business of distilling is that it enables the winemaker to produce wines having any required degree of alcoholic strength by simply distilling alcohol from some other substance and adding it to the wine. In this way he has broken down the barrier which the Almighty had set up, whereby the production of alcohol is limited to an

amount just sufficient to preserve all fruit and other saccharine beverages for man's future use—but more of this later.

Fortunately the art of distilling spirits from wine—*eau de vie*—the "Water of Life," as it was called, was kept secret from the general public for many years and was practiced only by monks and others in the seclusion of monasteries, but finally the secret leaked out, and in addition, men were not long in finding out that the so-called "spirit of wine" could be distilled from any fermented beverage whatever. So the "wine of barley"—fermented barley extract, was put under contribution and *usquebaugh*—whisky—was the result; fermented sugar cane stuff and molasses gave rum, and plain whisky or other spirit redistilled with various seeds, peels, etc., gave gin.

From this time on, wine, which at its worst heretofore had only been said to be "a mocker," now became "a curse." From the time when distilling fermented liquids for the alcohol which they contain became common, down the long course of years to the present day, no man when he lifted a glass of wine to his lips could be sure that he was drinking pure grape juice—that had not been "improved," "blended," "fortified," i. e., adulterated by the addition of distilled spirits, unless, of course, it had been made and cared for under his own immediate supervision. Wine has, indeed, become through the addition of distilled spirit not only "a mocker" but like "strong drink," it is, in fact, "raging."

In looking over this very brief review of the introduction and advance of alcoholic drinks among the ancient eastern nations, the one thing that will probably impress itself on the reader more than anything else is the fact that such a multiplicity of intoxicating drinks other than wine of grapes have been used by them, and to such an extent, and also that it was to these concocted beverages of various kinds that was due the drunkenness that prevailed. And again, that we seldom if ever find intoxication mentioned in connection with any ordinary or proper use of pure wine. The Spartan under Lycurgus drank on an average a quart a day, and yet the children were brought to witness his sobriety. And Nehemiah, who called upon God to "think upon him for good for all that he had done," had wine constantly at his table, for a "store" was brought every 10 days of all sorts of wine for that purpose. It was not for a periodic drinking bout, but for a regular article of diet at his table. (Neh. 5: 18.)

As to kind, it states explicitly that it was "Yayin, of all sorts," doubtless pure, not drugged or mixed wine, however. Nehemiah must have been a connoisseur of wine, for had he not been King Artaxerxes's cup bearer at the palace of Shushan? There seems, therefore, to have been no thought of intoxication here; nor was there anything of the kind suggested as likely to follow the use of the 5,000 barrels of wine which Solomon sent to Hiram for use in the wood forests. (2 Chron. 2: 10.)

(1)—Bohn's *Athenaens*, Vol. 2, P. 682.

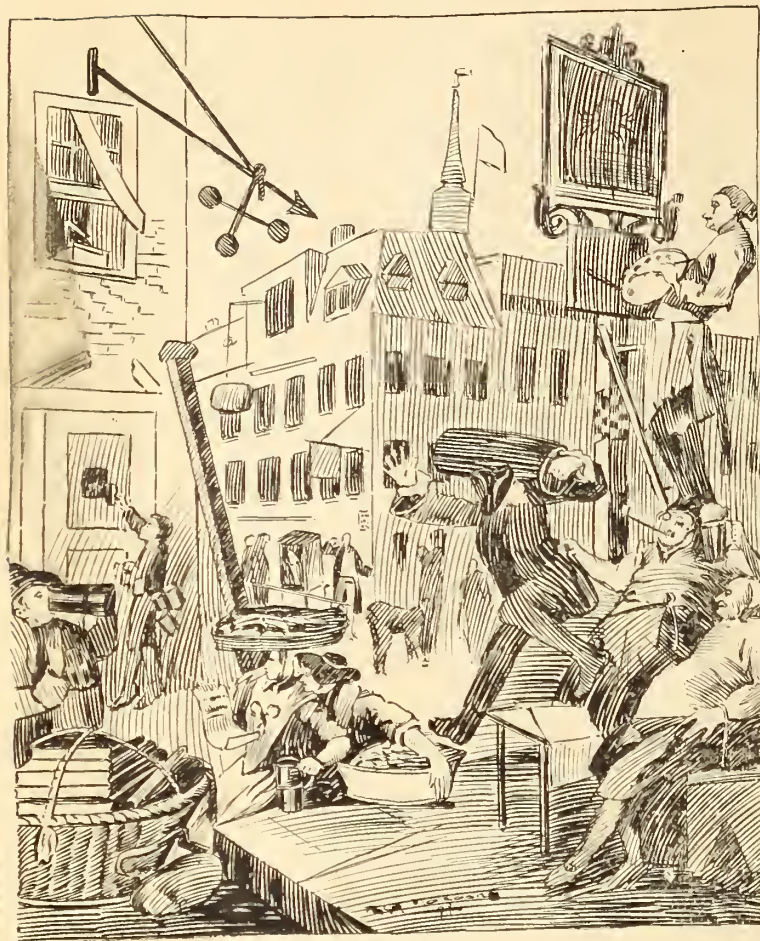
(2)—Six pints.

(3)—Morewood p. 8.

(4)—*Ibid*, p. 27.

(5)—*Ibid*, p. 29.





"BEER STREET."

CHAPTER III.

It will now be interesting to trace the history of drinks and drinking after their march into the west from their cradle in the east. Customs migrated with peoples. The Greeks and Romans learned from the Egyptians Hebrews and Aryans, and Britons learned from the Romans, while Americans learned from Britons and Germans. Doubtless the vine was early cultivated in western Europe, but barleywine and mead were certainly the first popular drinks in Germany and Gaul, as well as in Britain. People accustomed to wine of grapes did not much like the barley substitute. Tacitus describes the barley drink of the Germans as similar to spoiled wine. Diodorus had a better opinion of it and did not think it much inferior to wine in flavor; but the Emperor Julian, in an epigram, described it as smelling, not of the god Dionysius, but of the he-goat that used to be sacrificed to that god.

The medieval Germans got to be great drinkers. Besides mead and beer they afterwards had numerous kinds of wine and liquors made from the grape, mulberry, apple, pear, etc., and a favorite spiced wine called Luter-trank. German intemperance, indeed, became a byword among the nations. There is an account of 110 persons drinking four tuns of beer and one and a half ohm of wine at a sitting. The low price of wine at that time has been commemorated in a proverb:

In fifteen hundred and thirty-nine
The casks were valued at more than the wine.

In Britain, down to the time of the Stuarts, the drink of the people generally was ale. Ale and ale houses are mentioned in the laws of Ina, king of the West Saxons, as early as 728 A. D., and ale and mead were almost the only beverages of the British nation down to the seventeenth century. People in those days seldom drank water, they thought it was injurious. There has been a tradition to that effect ever since, and perhaps it is not very wonderful that such ideas should prevail on a little island surrounded with undrinkable sea wa-

ter, where the only fresh water to be had usually came from the venerable "Moss-covered bucket that hung in the well," with its accumulation of spores, microbes and other microscopic monsters.

Britons Drank No Water.

In 1256 ale was thought to be such a necessity in England that its price was regulated by law; A brewer was allowed to sell two gallons for a penny, if in town, and three or four gallons at that price in the country. In 1504 ale was sold generally in England at three pence per gallon. Beer was then the common drink at meals and with them was a greater necessity than milk is with us. It was the common drink of the common people; the rich man and those who could afford it drank wine. Mead was used more as a medicine, a cordial; large quantities of this were made from honey, i. e., "A quantity fresh from the combs was blended with water till it came to a proper consistency. It was boiled for better than an hour, suffered to cool and left to ferment in a close vessel. Modern times introduced the addition of spices of various descriptions, according to the taste or fancy of the manufacturer. A small quantity of harm, or yeast, was added to promote fermentation." (1) In those days there was no tea nor coffee. These were not introduced until the close of the seventeenth century.

And how these old-time people did drink! In the reign of Elizabeth a feast was given at which, in addition to other liquors, 365 hogsheads of beer alone were drank. In the year 1456, when George Neville was made archbishop of York, among the drinks supplied at the feast of his installation, there were 300 tuns of ale and 100 tuns of wine; and, 'In 1504, when William of Warham was enthroned archbishop of Canterbury, there was a fish banquet, at which were provided six tuns of red wine, four of claret wine, one of choice white wine, one of white wine for the kitchen, one butt of Malmsey, one pipe of wine of Osey, two tierces of Rhenish wine, four tuns of London ale, six of Kentish ale and 20 of English beer." (2)

Yet England Was Sober.

It was computed in the year 1688 that no less than 12,400,000 barrels of beer were brewed in England in a single year, though the entire population little exceeded 5,000,000. In 1695, with a somewhat heavier excise tax, it sank to 11,350,000 barrels, but, even then, almost a third of the arable land was devoted to barley. And yet withal England had been up to this time a sober country, compared with what it afterwards became. It had been bad, perhaps, in reference to its drinking proclivities in the times of the Plantagenets; but under the Tudors, England had drank oceans of beer and wine, yet it was not until the advent of the Stuarts and the introduction of French notions and brandy with Spanish and Portuguese strong wines at court, that it became necessary to enact repressive laws against drink and drunkenness.

Cowling says: (3) "When James I. came to the throne laws were passed for the increase of the sale of intoxicating liquors, but the result of these

laws was so injurious that he had soon afterwards to pass an enactment for its suppression. Also in Charles II.'s reign (4) the consumption of French brandy being very great, discontent was excited from the idea that the nation experienced great loss from the want of encouragement to home distillation; permission was therefore granted to a company to distil brandy from wine and malt."

Distillers, however, up to the time of the revolution of 1688 were not very numerous, and imported spirits being too expensive, did not become popular; but with the downfall of the Stuarts and the accession of William and Mary, a change in the fashion of drink was inaugurated. French brandy and all kinds of foreign wines and liquors were tabooed and domestic distillation was encouraged.

In 1689 the importation of spirits from all foreign countries was prohibited, and the right to distill was granted to all subjects on payment of a small license. Dutch gin made in England at once became the rage, and in a few years the whole nation was literally drunk with gin. At William's accession the average British spirits distilled was 527,000 gallons per annum; in 1774, 2,000,000 gallons; in 1727, 6,501,000, and in 1736, although the population had increased to only 6,200,000, the consumption of spirits had risen to 6,116,473 gallons or nearly a gallon per head of the inhabitants.

Injury Wrought by William of Orange.

But the greatest proportion being country districts, where the people still continued to drink ale. Mr. Samuelson calls this year the Annus Mirandus in cities and large towns, its evil effects were not so great in the bills of drink in England (5). It was the date at which the traffic in drink had fullest sway and when drunkenness as a consequence reached its lowest depths, says Miss Strickland (6): "Most of the crime and sorrow of the present day and, indeed, the greatest misfortune that ever befell the country originated from the example given by William III. (7) (1689-1702) and his Dutch courtiers as imbibers of ardent spirits. The laws of England from an early period sternly prohibited the conversion of malt into alcohol, excepting a small portion for medicinal purposes. Queen Elizabeth (and the act it is said originated from her own virtue of temperance) strictly enforced this statute, and treated the infringement of it as a moral dereliction. The consummation of all injury to the people was the encouragement that King William III. was pleased to give to the newly born manufactories of spirituous liquors.

"Strange it is, after noticing such stringent laws against converting food into fire water, that a sovereign of Great Britain could come repeatedly into his senate house to earnestly recommend to legislators its encouragement. Yet, this respectable request of royalty shares the reader in the face in every manuscript journal of parliament. The alteration of the wise restrictive law of Elizabeth was not done in ignorance; more than one luminary of the church and law remonstrated. These are the words of Whiston: 'An act of parliament has abrogated a very good law for discouraging the poor from drinking gin.' Judge Hale (Sir Matthew.) declared that: 'Millions would kill themselves by these fatal liquors.'"

In 1697 was born William Hogarth, the great caricaturist, who created an entirely new species of painting which has become known as the "Moral Comic." He was born in London, and it was during his boyhood that the art of distilling gin was introduced into England by King William III. and his Dutch courtiers. Who more competent than he, therefore, to give us some idea of the devastation which the drinking of spirits entailed on a people who for a thousand years had been accustomed to nothing more intoxicating than a fermented infusion of malt and hops. This he has given us in his two contrasted pictures, "Beer Street" and "Gin Lane," which are reproduced herewith.

Rev. John Trusler, who writes the description, and comments on the moral tendencies of Hogarth's works, says that "Mr. Hogarth considered porter as the liquor natural to an English constitution, and that villainous distillation, gin, as pernicious and poisonous. While that noble beverage, properly termed British Burgundy (Beer), refreshes the weary, exhilarates the faint and cheers the depressed, an infernal compound of juniper and fiery spirits debases the mind, destroys the constitution and brings its thirsty victims to an untimely grave."

BEER STREET.

"Beer, happy product of our isle,
Can sinewy strength impart;
And worried with fatigue and toll,
Can cheer each manly heart.

"Labor and art, upheld by thee,
Successfully advance;
We quaff the balmy juice with glee,
And water leave to France.

"Genius of health, thy grateful taste
Rivals the cup of Jove;
And warms each English, generous breast,
With liberty and love."

"This admirable delineation is said to be a picture of John Bull of the period in his happiest moments." In the left corner, a butcher and a blacksmith are, each of them, grasping a foaming tankard of porter. By the King's Speech and the Daily Advertiser upon the table before them, they appear to have been studying politics and settling the state of the nation. The blacksmith having just purchased a shoulder of mutton, is triumphantly waving it in the air. Next to him a drayman is whispering soft sentences of love to a servant maid, round whose neck is one of his arms, in the other hand a pot of porter. Two fishwomen, furnished with a flagon of the same liquor, are chanting a song of Mr. Lockman's on the British herring fishery. A porter, having put a load of waste paper on the ground, is eagerly quaffing this best of barley wine.

"On the front of a house in ruins is inscribed, 'Pinch, Pawnbroker,' and through a hole in the door, a boy delivers a full half-pint. In the background are two chairmen. They have joined for three-pennyworth to recruit their spirits and repair the fatigue they have undergone in trotting between two poles with a ponderous load of female frailty. Two paviours are washing away their cares with a heart-cheering cup. In a garret window, a trio of sailors are employed in the same way; and on a house top are four bricklayers equally

joyous. Each of these groups seems hale, happy and well clothed; but the artist who is painting a glass bottle, from an original which hangs before him, is in a truly deplorable plight. At the same time he carries in his countenance a perfect consciousness of his talents in this creature art."

GIN LANE.

"Gin, cursed fiend; with fury fraught,
Makes human race a prey;
It enters by a deadly draught,
And steals our life away.

"Virtue and Truth, driv'n to despair,
In rage compels to fly,
But cherishes with hellish care,
Theft, murder, perjury.

"Damn'd cup! that on the vitals preys,
That liquid fire contains;
Which madness to the heart conveys,
And rolls in through the veins."

"From contemplating the health, happiness and mirth flowing from a moderate use of a wholesome and natural beverage, we turn to this nauseous contrast, which displays human nature in its most degraded and disgusting state. The retailer of gin and ballads who sits upon the steps, with a bottle in one hand and a glass in the other is horribly fine, having bat red away his waistcoat, shirt and stockings, and drank until he is in a state of total insensibility; pale, wan and emaciated, he is a perfect skeleton. A few steps higher is a debased counterpart of Lazarus, taking snuff, thoroughly intoxicated, and negligent of the infant at her breast, it falls over the rail into an area and dies, an innocent victim to the baneful vice of its depraved parent. Another of the fair sex has drank herself to sleep. As an emblem of her disposition being slothful, a snail is crawling from the wall to her arm. Close to her we discover one of the lords of creation gnawing a bare bone, which a bulldog, equally ravenous, endeavors to snatch from his mouth. A working carpenter is depositing his coat and saw with a pawnbroker. A tattered female offers her culinary utensils at the same shrine. Among them we discover a tea kettle, pawned to procure money for the purchase of gin. An old woman having drunk until she is unable to walk, is put into a wheelbarrow and in that situation a lad solaces her with another glass. With the same poison-us and destructive compound, a mother in the corner drenches her child. Near her are two charity-girls of St. Giles' pledging each other in the same corroding compound. The scene is completed by a quarrel between two drunken mendicants, both of whom appear in the character of cripples. This, with a crowd waiting for their drams at a distiller's door, completes the catalogue of the quick. Of the dead there are two; besides an unfortunate child, whom a drunken madman has impaled upon a spit. One, a barber, who probably having drunk gin until he has lost his reason, has suspended himself by a rope in his own ruinous garret; the other, a beautiful woman, whom, by the direction of the parish beadle, two men are depositing in a shell. From her wasted and emaciated appearance, we may fairly infer, she also fell a martyr to this destructive and poisonous fluid. On the side of her coffin is a child lamenting the loss of its parent.

"The large pewter measure hung over a cellar, on which is engraved 'Gin Royal,' was once a common sign; the inscription on the cave of despair, 'Drunk for a penny—dead drunk for two-pence, clean straw for nothing,' is worthy observation; it exhibits the state of our metropolis at that period."



"GIN LANE."

First Temperance Reform.

But, "when things get to the worst they must mend," we say; so it was that on the 29th of September of this year, 1736, Sir J. Jekyll's gin act came into operation, and, we are told, "the act was considered a necessity consequent upon the awful prevalence of drunkenness in all classes of society (8). By this act a duty of 20 shillings a gallon was placed upon all spirituous liquors and prohibiting any person from selling them in less quantities than two gallons without paying a tax of £50 a year. Violent riots ensued, smuggling and illicit stills became general. In 1737 the reported consumption fell to 3,500,000 gallons, without much decreasing drunkenness. The measure was found to be too stringent. Like an overdose of arsenic taken with the intent of killing, it had only acted as an emetic, and the desired effect was not attained. In 1742 more than 7,000,000 gallons were distilled, and the consumption was steadily increasing. The following is from Mr. Lecky's account of this crisis (9): "The meas-

ure of 1736 being plainly inoperative, an attempt was made in 1743 to suppress the clandestine trade and at the same time to increase the public revenue, by a bill lowering the duty on most kind of spirits to one penny per gallon, levied at the still head and at the same time reducing the price of retail licenses from £50 to 20s. The bill was carried, in spite of the strenuous opposition of Chesterfield, Lord Hervey and the whole bench of bishops, and while it did nothing to discourage drunkenness, it appears to have had little or no effect on smuggling. In 1749 more than 4,000 persons were convicted of selling spirituous liquors without a license. The city of London earnestly petitioned for new measures of restriction. The London physicians stated in 1750 there were in and about the metropolis 14,000 cases of illness, most of them being beyond the reach of medicine, directly attributable to gin. Fielding, in his well known pamphlet "On the Late Increase of Robbers," which was published in 1751, ascribes that evil in a great degree "to a new kind of drunkenness unknown to our ancestors," and declared that gin was the principal sustenance (if it may be so called) of more than 100,000 people in the metrop-

olis, and he predicted that, "should the drinking of this poison be continued at its present height during the next 20 years, there will at that time be very few of the common people left to drink it. It was computed that in 1750 and 1751 more than 11,000,000 of gallons were annually consumed, and the increase of population, especially in London, appears to have been perceptibly checked. Bishop Benson said: "Those accursed spirituous liquors, which, to the shame of our government, are so easy to be had and in such quantities drunk, have changed the very nature of our people; and will, if continued to be drunk, destroy the very race of people themselves."

Terrible Effect of Gin.

"In 1757 some new and stringent measures were carried under the Pelham ministry, which had a real and very considerable effect. Distillers were prohibited, under a penalty of £10, from either retailing spirituous liquors themselves or selling it to unlicensed retailers. Debts contracted for liquors not amounting to 20 shillings at a time, were not recoverable by law. Retail licenses were conceded only to £19 householders, and the penalties for unlicensed retailing were greatly increased. For the second offense, the clandestine dealer was liable to three months' imprisonment and whipping, for the third offense he incurred the penalty of transportation. Two years later another useful law was carried, restricting the liberty of magistrates in granting licenses and subjecting public houses to severe regulations. Though much less ambitious than the act of 1736, these measures were far more efficacious, and they form a striking instance of the manner in which legislation, if not overstrained, or ill-timed, can improve the morals of a people. Still, these measures formed a palliation and not a cure, and from the early years of the eighteenth century, gin drinking has never ceased to be the main counter-acting influence to the moral, intellectual and physical benefits that might be expected from increased commercial prosperity."

Another writer says that "from 1751 until the removal of the restrictions on the sale of gin in 1825, beer continued to be the favorite drink of the English workman, but immediately on the nation being again exposed with all its ale quaffing habits; to the light, diffusive and agreeable stimulus of distilled spirits, it fell; the thirst for the new liquor spreading with all the rapidity of lightning."

Drunkenness in Scotland steadily increased from 1800 to 1822; but after the latter date, when the duty on spirits was reduced from 7s. to 2s. 10d. per Scotch gallon, a much greater and more decided increase took place. It was at first thought that the novelty of cheap whisky would produce only a sudden ebullition of drunkenness which would soon wear off, but in this they were disappointed. The increase in spirit drinking kept on from year to year, until it reached its climax in 1830, the consumption increasing from 2,019,000 in 1822 to 5,777,000 in 1830.

Spirits and Crime.

In England and Wales in 1825 the duty on spirits was lowered from 12s.

7d. to 7s. per gallon. The following table shows the effect of this change:

	Gallons Consumed.	Crown.
1823.....	4,225,904	12,263
1824.....	4,889,679	13,689
1825.....	4,132,263	14,437
1826.....	8,888,693	16,164
1827.....	8,065,872	17,921
1828.....	9,311,624	16,561

TEA AND COFFEE.

There is one thing, however, in connection with this period of gin drinking, which must be noted as a qualifying influence, that is the introduction of tea and coffee, with the coming of the Dutch court and gin came also these modern beverages, which very much modified the intemperate habits of both the Germans and the British as well as those of other nations. The first coffee house in Europe was opened in Constantinople in 1551. A coffee house was opened in Vienna in 1683, another in Augsburg in 1713, one in Stuttgart in 1712. The first in London was opened in Newman's court, Cornhill, in 1652 by a Greek named Pasquet. The first in France was opened in Marseilles in 1671 and in 1672 there was one opened

in Paris, which, like all the others, soon had many competitors. The first reference to tea by a native of Britain is in a letter dated June 27, 1615, written by a Mr. Wyckham, which is in the records of the East India Co. From this time it became gradually known to the wealthy inhabitants of London, but always exorbitantly dear at first fetching £10 the pound, and never less than £5. In 1657 a large consignment was received by a Mr. Thomas Garraway, who established a house for selling the prepared beverage, which has ever since been known as Garraway's coffee house. From 1660 to 1689 a duty was levied on the drink made from tea at the rate of 8d. per gallon; but from the latter date a duty of 5 shillings a pound and 5 per cent ad valorem was the means of keeping it pretty much out of the hands of poor people.

Lord Palmerston's Beer Act.

In 1830 an honest attempt was made by Lord Palmerston's government to stem the tide of gin drunkenness by making beer plentiful and cheap. It was a mistake, but it was a very natural mistake for any one to make; for, had not the nation been comparatively sober on beer for a thousand years before gin was introduced? It had—unquestionably. There had been

drunkenness, of course—lots of it; but, there had been nothing like such a state of affairs as had resulted from the use of distilled spirits. So it was hoped that the people would be weaned from their fondness for gin by giving them a plentiful supply of their ancient beverage—beer. But the plan did not work, it was a failure. How could it work? Spirits were as plentiful as before, beer more so. The consequence was that spirit drinkers continued to drink spirits while the partisans of beer drank increased quantities of beer. That was the practical working of the measure.

But fortunately, at the very time when the beer act failed, temperance societies came to the rescue, all the first societies pledging their members against ardent spirits only, and what the beer act could not do for the reasons given, these moderate temperance societies did very much more effectively.

- (1) Morewood, p. 592.
- (2) Homes of other days, p. 368.
- (3) Hist. Temp. Movt., p. 12.
- (4) Ibid, p. 15.
- (5) p. 161.
- (6) "Queens of England."
- (7) Vol iv., pp. 258-260-7.
- (8) Hist. of Drink, p. 16.
- (9) England in 18th Century, p. 517, Vol. 1.



BEARDING THE LION IN HIS DEN.

Have you nothing fit for a man to drink—nothing but this rot gut stuff?

From "Broken Fetters," by Charles Norris.



SCENE IN A RUM SHOP IN THE EARLY PART OF THE CENTURY.

CHAPTER IV.

Now we go still westward to the new world and find that although the North American Indians were a comparatively sober class of savages, there is ample evidence that many of them well knew how to obtain intoxicating liquors. According to Morewood (1) one of these liquors was fermented maple juice, which was offered to the white man along with the cup of peace.

The early settlers of this continent found neither apples nor grapes natives of the soil. The earliest information we have of the apple in America dates back to 1629, when it was first cultivated in Massachusetts from seed imported from England, and as early as 1700 the vine was cultivated in Canada, New York, Virginia and the Carolinas. But the French government fearing that it might injure the wine trade of the mother country forbade the manufacture of that article in Canada, and went so far as to compel the colonists to destroy their vines. Consequently the first settlers, both Dutch and English, turned their attention to the beverage of their mother country—beer.

Colonial governments undertook the establishment of brew houses among their first acts. Van Twiller, governor of New Netherlands (1633-1638), erected a brewery on what is now Hudson street, New York city. Connecticut was without a public brew house for

a considerable time, "because there," as Atwater's History has it, "a brew house was regarded as an essential part of a homestead." The little community that had gathered round Roger Williams in Rhode Island established a public brew house in 1638, which served as a brew house, wine room and grocery. At about the same time, 1637, a law passed by the general court of Massachusetts Bay conferred upon Capt. Sedgewick, "who before that time set up a brew house at his great charge," a monopoly of brewing. William Penn introduced brewing into Pennsylvania at a very early date. He built a brewery near his own home in Pennsburg, and it was under his fostering care that the "infant industry" prospered for a time and made "Quaker beer" quite famous." (2)

Colonists Took to Rum.

At the beginning of the next century a change came for the worse, as far as drink was concerned. Instead of brewing Quaker beer the colonists now turned their attention to importing and distilling rum, and although we read nothing of drunkenness among the beer drinking Puritans, Baptists and Quakers up to this time, there was plenty of it afterwards. They had commenced to trade with the West Indies, exchanging lumber, fish, etc., for sugar, molasses and rum. Soon rum was everywhere in demand, and the colonists commenced to manufacture it extensively from the molasses thus imported. In 1746 there were three distilleries in the New

York colony and six in 1749. Essex and South streets, Boston, and later Beech street, were long noted for distilleries. In Newport, R. I., there were at one time 30 distilleries of rum. Before the close of the last century there were 30 in Boston, and at one time, says, Drake, New England rum was only 4 pence and West India rum 6 pence per quart in Boston. It became a prominent article of commerce to Nova Scotia, Canada, France, Africa and Turkey. It was the staple article in the African slave trade used in payment for slaves.

Rum and distilleries soon paralyzed beer and the breweries. In the southern provinces attempts to introduce beer were quickly frustrated because domestic spirits could be had more cheaply. The cheapness of rum militated not only against brewing, but also against viticulture and wine making.

Prohibition in Georgia.

There is on record one noteworthy effort to introduce beer into Georgia, and it is all the more interesting from a historical point of view because an absolute prohibition of the sale of ardent spirits was coupled with it. Gen. Oglethorpe induced the trustees of his colony to prohibit distilled spirits in order to facilitate his attempts to introduce brewing. He exerted himself to the utmost in this endeavor and established a brewery at Jekyll, from which he furnished a fairly good beer to the colonists, but he finally failed because of the cheapness and abundance of distilled spirits brought in from other colonies.

In the second century of the colonies' existence brewing declined very

rapidly. The trade with the West Indies, which brought cheap rum in exchange for lumber and other produce, the marvelous development of domestic distilling, and other things conspired to reduce brewing to a pitiable state, even in New York and Pennsylvania. Up to the revolution the decline of brewing continued until scarcely a vague recollection of its former flourishing condition lingered in the minds of the people. True, the lawmakers improved every available opportunity to hold out inducements to brewers, and never failed on such occasions to lament the total decay of the industry, but, however alluring the exemptions from duties and excises, premiums on domestic hops and the protection of malt and beer may have been, they were insufficient to counterbalance other economical factors—such, for example, as the cheapness and the popularity of rum (3).

In 1792 there were 2,579 distilleries in the United States, and when in 1794 the government attempted to place a tax on distilled spirits, the patrons of whisky, which was then being distilled as extensively in the west as was rum in the east, raised a rebellion of such dimensions that 15,000 militiamen had to be called out to suppress it. In 1810 distilleries of either rum or whisky numbered 14,191, being an increase of nearly six-fold while the population had increased only two-fold.

Hon. Samuel Dexter, LL. D., president of the Massachusetts Society for the Suppression of Intemperance, in 1814, said: "The quantity of ardent spirits consumed in the country surpasses belief. In 1810, 25,499,382 gallons were distilled, of which 133,823 gallons were exported, leaving 25,365,559 gallons to be consumed at home, the population of the country being 4,175,021. Considering the caution with which accounts of property are rendered to the government for fear of taxation; considering also the quantities distilled in private families, there is a high probability that millions might be added. Let it stand, however, as it is and add 8,000,000 of spirits in the same year imported, and the quantity for home consumption amounts to 33,365,559 gallons. This would be in 1810 an average of four and four-seventh gallons for every person of every age and condition in the United States, or nearly a two-fold increase in the period of only 18 years.

"The town of Fitchburg, Mass., in 1825, with 1,900 inhabitants, consumed 100 hogsheds of rum in a single year; Dudley, in 1826, with 1,800 inhabitants, drank 10,000 gallons of rum; Shrewsbury, in 1825, with 1,400 inhabitants, drank 120 hogsheds of rum; Wilbraham, in 1827, with 2,000 inhabitants, drank 8,000 gallons of rum; Salisbury, Conn., in 1827, had 31 families who consumed 29 1-2 gallons of rum in each family; Troy, N. Y., in 1829, with a population of 10,000, consumed 73,959 gallons of rum.

"From 1730 to 1830, a full century, the strongest intoxicating drinks were in general use with rarely a word of rebuke from pulpit, press or philanthropist. A prominent French official said at the time, 'Whisky is the best part of the American Government' (4).

In every session of congress for 20 years after the ratification of the constitution, many forcible attempts were made to encourage the use of malt liquors, and so far as fiscal measures are concerned to promote brewing, nothing was left undone; but popular dissatisfaction prevented the consummation of these agencies.

Distilling operations, which at first were confined to the Atlantic states, which traded with the West Indies,

soon spread all over the western country, where immense quantities of whisky were made and sold at a very low price. Stills were set up in every direction. A large number of farmers had stills for making "apple jack" from cider, as one of their necessary agricultural implements. The government tax on stills and the license for retailing was small and amounted to nothing as a repressive measure. The following tables from Morewood will make this plain:

Duty on Stills in the United States in 1813.

FROM NATURAL MATERIAL (i. e., CORN AND RYE FOR WHISKY.)

For 1 month.....	18 cents
For 2 months.....	32 "
For 3 months.....	42 "
For 4 months.....	52 "
For 6 months.....	70 "
For 12 months.....	100 "

STILLS USING FOREIGN MATERIAL (i. e., MOLASSES FOR RUM.)

For 1 month.....	\$ 25
For 3 months.....	60
For 6 months.....	1 05
For 12 months.....	1 35

In 1814 the duty was increased but taken off at close of the war. To enable persons to retail spirituous liquors they were obliged to take out licenses at the following rates:

Retailers of wine and spirits, including merchandise.....	\$25 00
Retailers of wines alone.....	20 00
Retailers of spirits alone.....	20 00
Retailers of domestic spirits.....	15 00
Retailers of Mdse., other than wine and spirits.....	15 00

The following is given as a pretty correct view of the rates at which different kinds of alcoholic liquors were sold in the United States at the same time:

	Per Gal.
Brandy.....	\$1 25 to \$2 00
Holland Gin.....	1 25 to 2 00
Jamaica Rum.....	1 00 to 1 25
New England rum and whisky.....	33c to 50c per gal
Table beer, per quart.....	12 1/2c
Bottled beer, per quart.....	13c
Common ale, per quart.....	12c
Porter, per quart.....	13c
Best ale, per quart.....	11c
Cider, per barrel.....	\$3 00

"The people ran themselves into excess and into all extravagances of inebriety. * * * It is admitted that there is a greater consumption of liquor in the states in proportion to the population than in any other quarter of the known globe." (5)

When whisky and rum sold at 8 to 12 cents per quart, it is very easy seeing that beer stood a poor chance at 12 1/2 cents to 14 cents for the same quantity. And as to the wines, they were all of the port, sherry and madeira variety, all of which were then, as now, heavily doused with distilled spirits "to enable them to stand the ocean voyage"—an ancient lie, which is still told with a straight face.

Young Boys Became Drunkards.

Samuel Morewood, a British collector of excise, who wrote his excellent work on Inebriating Liquors, already freely quoted from, at the very time when the drinking of distilled

spirits was at its height in this country, mainly in 1826-30, makes the following judicious remarks in reference to the same:

That it (excessive drunkenness in America) is a great evil all admit; and it can only be accounted for from a combination of circumstances which rarely occur in other places. * * * Indeed, when the moral habits become once depraved, it is difficult to restore the mind to the exercise of religious pursuits. * * * In 1821, the American legislature wisely enacted a law which places the concerns and property of habitual drunkards in the hands of a committee of the court of chancery, thus extending to them the jurisdiction exercised by the court with regard to the estates of lunatics. * * * No wonder that so awful and calamitous a state would await such a number of individuals when we find that even boys acquire the habit of drinking much earlier than they do in Europe. * * * It is no uncommon thing to see a boy of 12 or 14 years old, with a cigar in his mouth, walk into a tavern in the forenoon to take a glass of brandy and hitters to quench that thirst which the free use of tobacco always occasions, and it is well known that habits, when early contracted, become in some measure constitutional. * * * Forty millions of dollars, it is thought, are thrown away annually on spirits in the states, and it is frightful to think that among the prosecutions for irregularity in one year at New York, 800 of these cases arose from intemperance; while of 730 persons committed, the same year to the work house in Baltimore, 554 were for intoxication, and in the entire states it is conjectured that 31,000 annually fall victims to this debasing propensity.

As a result of this terrible state of things came the temperance reformation, and well it might come. At first members were pledged only against ardent spirits. The temperance people then supported the brewers, and the brewers naturally supported them. The temperance agitation then made it possible for breweries to exist in the United States, for, as we have seen, the distilleries had completely supplanted them. What was the result? These two interests pulling in the same direction in 20 years killed off some 20,000 distilleries and reduced the consumption of rum and whisky more than one-half. Since that time, owing to a mistaken policy pursued by the ultra-teetotal element among the temperance reformers, the consumption of distilled spirits in the United States has remained about as it was in 1840, while the beer and wine interests have attained enormous proportions.

Had it not been for the introduction of lager beer in 1842 and the fiscal necessities of the United States government on account of the civil war, which called for a high tax on spirits, there is no telling where drink might not have drifted to during the past 50 years. Happily, at least, the status quo has been to some extent preserved, and both parties to the great conflict which has been going on so long between unrestricted drink on the one hand and total prohibition on the other stand relatively just about as they were at the beginning.

Three things have worked well together to keep ardent spirits from again getting the upper hand in this country. They are as follows, namely: 1, the high price of spirits, as a result of internal revenue and customs duties, has placed them above the reach of the masses as an ordinary drink; 2, the low price and satisfactory quality of beer has made it a very popular bev-

erage, without increasing the number of confirmed inebriates; 3. the temperance agitation has made drunkenness intolerable everywhere and drinking of any kind unfashionable in the best American society.

A Review of the History of Drink.

I have thus sketched the history of drink from its cradle in the east, where it first appeared in all the innocence of childhood as pure grape juice. I have traced its development in countries where various substitutes were concocted from other materials, until the discovery of distillation. I have followed it, first, into ancient eastern countries of Europe. Then to the west and, finally, across the Atlantic to the new world.

Like everything else of earth, the moment it came into existence corruption and degeneration began. Men of the world have never continued for long to be satisfied with the innocent fruits of nature; they must either subtract from, add to, or counterfeit nature's pure gifts; but usually the "improvement" is but a clumsy failure, and it was remarkably so in this instance. Next to pure water, which is a necessity, man never has had and never can have a better drink than pure grape juice. The grape vine will grow in almost all climates lying in the zones bounded by the thirtieth and fiftieth parallels of north and south latitude, and in almost any kind of dry and even stony soil, but it is most prolific midway between the two points named and especially in those countries on sea coasts looking toward the setting sun. Moreover, its luscious juice is secured with the utmost ease, and its preservation is provided for in such a natural way that all man has to do is simply to collect it, exclude the air and—let it alone.

And yet man has never been satisfied with this beneficent provision of an all wise creator. He had to "improve" it by adding this thing, that thing or the other thing to it, to give it more flavor, more aroma, more bouquet, or to give it "medicinal properties," or to give it something else which he thought it lacked; then, having experienced an exhilarating, agreeable sensation after drinking largely of it, he set his wits to work to discover the ingredient contained in it which caused him this pleasurable feeling and having found it he was not content until he had extracted it by separating it from all the other constituents with which it is always naturally combined, and thus was produced the substance which we now know as alcohol, or distilled spirits. We have just seen above some of the results of this meddlingness—a nation practically in a state of inebriation.



MODERN GOOD SAMARITAN.

CHAPTER V.

I come now to briefly sketch an outline of that great movement which began—naturally where it was most needed—in the United States of America, but which has spread its benign influence over the whole world. It has made many mistakes, it has often occupied untenable ground and made unsupportable claims, but on the whole it is a great triumph. If anyone doubts this last statement, let him ask himself the one simple question, "What would the world have now become without "The Temperance Reform?"

It is an old saying that: "Only our best friends and our worst enemies tell us of our faults." As a lifelong friend of the temperance cause, then, I assume the duty as well as the privilege of pointing out what I regard as being one or two of its faults or mistakes, hoping my criticisms and fault-findings may be received by even the most uncompromising in the same friendly spirit that prompts me to make them.

A good many of the facts here stated are already known to well informed temperance people, but they are presented in a new shape and, as will be seen, new conclusions are drawn from them.

The drink reform movement may be divided into three parts: First, temperance; second, total abstinence; third, prohibition.

The Temperance Movement.

The agitation against intoxicating drinks in America commenced with this century, and for the first 40 years was directed almost entirely against ardent or distilled spirits.

The revolutionary war was fought on both sides under the influence of rum—real rum, West India and New England rum. In 1776 the evils arising from its use were so great that the question of putting an entire stop to distillation was much talked of all over the country, and at the very first congress of the United States, held at Philadelphia on the 27th day of February, 1777, the following resolution was unanimously passed:

Resolved, That it is recommended to the several legislatures in the United States, immediately to pass laws the most effective for putting an immediate stop to the pernicious practice of distilling, by which the most extensive evils are likely to be derived if not quickly prevented.

The Federal Herald of Lansingburg, N. Y., on July 13, 1789, contained this item:

Upwards of 200 of the most respectable farmers of the county of Litchfield, Conn., have formed an association to discourage the use of spirituous liquors, and have determined not to use any kind of distilled liquors in doing their farming work the ensuing season.

(1) P. 349.

(2) "Twenty-five years of Brewing," by George Ehret.

(3) Twenty Years of Brewing, pp. 27-32.

(4) Dorchester Liquor Problems for All Ages.

(5) Morewood, pp. 327-337.

Eight years later, the quarterly episcopal conference of Virginia unanimously passed the following resolution:

Resolved, That we, the members of this conference, do pledge our honor as well as our word as christians, not only to abandon the use of ardent spirits ourselves, except as a medicine, but also to use our influence to induce others to do the same.

A similar resolution was passed by the presbyterian synod of Pennsylvania.

In 1805 an association of paper manufacturers in Philadelphia resolved to put forth every effort possible to "restrain and prohibit the use of ardent spirits in their respective mills."

The First Societies.

On April 13, 1808, what is set down as the first temperance society was started at the town of Moreau, in the state of New York. The constitution and bylaws have rather a comical ring to present-day temperance people, but we must remember it was only a beginning. Article 4 read as follows:

No member shall drink rum, gin, whisky or any distilled spirits or composition of the same, or any of them, except by the advice of a physician or in case of actual disease (also except at public dinners), under the penalty of 25 cents; provided, that this article shall not infringe on any religious rite. (Sec. 2) No member shall be intoxicated under penalty of 50 cents. (Sec. 3) No member shall offer any of the above liquors to any person to drink thereof under penalty of 25 cents for each offense.

There was one merit in this first temperance society which should not be overlooked. They did not attempt too much to start with; and their wisdom in this is shown by the fact that, according to existing records, they kept up regular meetings for some 14 years.

In 1813 the Massachusetts Society for the Suppression of Intemperance was organized, Feb. 12, "by men," it is said, "of the highest character and influence." The object of the society, as stated in its constitution, was "to discountenance and suppress the too free use of ardent spirits and its kindred vices, and to encourage and promote temperance and general morality." The organization of this society was followed by town and county organizations all over the state. "The agitation thus created called out some of the noblest veterans who have done service for temperance, and gave birth to sermons and publications that proved effective ammunition in the conflict."

One preacher said: "Our legislature should interpose their authority. May not a stop be put to the distillation of ardent spirits from the necessities of life?"

In 1817-1818 many vessels made their voyages under the flag of total abstinence from ardent spirits.

A Remarkable Fast Day.

The evil of drunkenness had become so bad that in 1829, Washington's birthday, Feb. 22, was set apart as a day of fasting, humiliation and prayer to Almighty God, being the first fast of the kind on record in any nation.

On Jan. 17, 1829, the New York State Temperance society was organized under the anti-spirit pledge. By 1831 there were state societies in all the

states, excepting Maine, Alabama, Louisiana, Illinois, and Missouri and there were 2,200 local societies comprising 170,000 members. The most rapid progress took place in the state of New York, where there had been formed 730 societies, while it was claimed that from one-half to two-thirds of the distilleries had closed. The committee of the New York State society estimated that the state had saved during the 12 months \$1,250,000.

In 1832, Gen. Lewis Cass, the then secretary of war, enacted a prohibitory law for the people over whom he held sway by issuing an order of date Nov. 2, forbidding distilled spirits in any fort, camp, or garrison of the United States and forbidding the sale by any sutler to the troops. The secretary of the navy likewise discouraged the use of distilled spirits among seamen.

At the beginning of 1833, as far as related to the crusade against distilled spirits, all accounts concur in saying, the reform had wrought most wonderful results. It was then estimated that there were more than 5,000 temperance societies with a membership of 1,225,000—all men, it must be remembered—of whom 10,000 had been drunkards; 4,000 distilleries had been stopped and 6,000 merchants had given up the sale of distilled spirits, while on 1,000 vessels their use had been abandoned. These statements are the more remarkable, when we remember that beer was not then in common use and that wine was scarce and dear.

In 1833, the first national temperance convention of America was held in the city of Philadelphia. It commenced on May 24 and lasted three days. There were 40 delegates present, representing 19 states and one territory. The two leading conclusions come to by the discussions, were first, that "the traffic in distilled spirits is morally wrong and ought to be universally abandoned" and second, that, "an advance in the cause is demanded and that it is expedient to adopt the total abstinence pledge as soon as possible." The total abstinence pledge was not adopted, however, until some time after the meeting of this convention and did not entirely supplant the temperance or anti-spirit pledge until 1840.

States Begin to Legislate.

In the month of May, 1837, a committee of the legislature of Maine recommended the passing of a law prohibiting the manufacture and traffic in distilled spirits.

In 1838, Tennessee passed a law of severe stringency against tipping; while the legislature of Massachusetts passed a bill which was called the "Fifteen gallon law," as it prohibited the sale of distilled liquors in quantities of less than 15 gallons.

In 1839, Mississippi enacted a "one-gallon law," while Illinois passed what might be called a local option bill.

Now then, to say no more of the amount of intelligent, earnest, sincere hard work put in by these early temperance reformers in this country in their efforts to root out rum and whisky, to sum up the evidence and give some further idea as to the results obtained by moral suasion and the crusade against distilled liquors only, as advocated during the first 40 years and more of the movement, I now offer a few figures.

The quantity of distilled spirits consumed in the United States in 1831

was 70,000,000 of gallons by 12,000,000 of people, being on an average of, say, six gallons each to every man, woman and child. The per capita consumption of distilled spirits in 1820 was 7.26 gallons and in 1826 very nearly 8 gallons—in fact, if the amount produced by illicit distillation (which prevailed everywhere at that time, almost every farmer owning a still and worm), could be known, the figures would be still more appalling. But, in 1840, with 17,000,000 of people, the whole amount of spirits consumed was reduced to 43,000,000 gallons, say 2½ gallons per capita, not one-half as much for each person as was consumed in 1831.

In 1810, with a population of 7,000,000, the number of distilleries at work was 40,000. In 1840, with three times the population the number was 10,306,—only one-fourth as many. Thirty thousand distilleries shut up in 30 years! In 1825, there were in operation in the state of New York alone 1,149 distilleries; by 1840 they were reduced to 200.

A Radical Change of Policy.

A large number of temperance advocates at that time—conscientious, well-meaning men, no doubt—finding that some reformed men were drawn back into their old ways by drinking beer and cider at their old haunts, came to the conclusion that fermented beverages, as well as distilled spirits, must be included in the public pledges. Every effort was made to induce the various temperance societies to adopt the teetotal pledge; thousands of societies disbanded, and in most instances new ones were organized to take their places. The American Temperance society (anti-spirit), organized in 1826, was superseded by the American Temperance Union (teetotal), in 1836, and from that time the teetotal movement against all intoxicants dates.

Nevertheless, the new doctrine met with great opposition from temperance reformers, both eminent and wise. It was regarded by such as "a weakening of the pledge, to make the drinking of a glass of beer as evil a thing as the drinking of a glass of rum. I cannot better illustrate the feeling of those who took this view than by quoting from a letter sent to the convention held in Boston, Mass., Sept. 23, 1835, by Rev. Samuel Miller, D. D., of Princeton, N. J. He wrote thus:

The first erroneous movement against which I would respectfully enter my protest is the formally including in the temperance pledge wine, beer and other liquors capable of producing intoxication. I do not propose this, because I either love or drink wine or any other of the liquors referred to. For six years I have drank nothing myself but pure water. Nothing else ever passes my lips, except at the sacramental table. My own health has been most sensibly improved by entire abstinence from intoxicating drinks; and, whenever I converse or preach on the temperance reformation I always recommend the plan of total abstinence from all such liquors to old and young, as undoubtedly adapted to promote good health and long life, and as exceedingly important on the score of example. But, I forbear to urge the insertion of this degree of abstinence in the public pledge, because in my opinion it is adopted to produce an unfavorable reaction, and will serve to narrow and weaken the temperance cause.

Let us first carry the original pledge through the United States and the world; and let us in the meantime employ all the means in our power to inform and influence the public mind with regard to the tendency and effects of wine and beer, and by and by we shall be able to extend the pledge with general approbation and with happy effects.

This is the consummation devoutly to be wished for and for which the public will be, I hope, in due time prepared. But thousands who wish well to the cause of temperance cannot bear this doctrine now.

Such were the views held by many good men in the United States in the years 1835-36; but they were in the minority, and consequently the extremists carried everything before them. But, what of results which flowed from these events? Did the new doctrine accomplish more than the old one had done? We shall see.

Temperance in Britain.

Let us now, before looking into the workings of total abstinence in the United States, cross the Atlantic for a while and mark the rise and progress of the temperance reform in Britain. As in the United States, so in the motherland, the earliest temperance advocates directed their attention entirely to stopping the use of distilled spirits. Before they came into general use, as we have seen, the people of Great Britain had been comparatively a sober people; but, since distilling had been introduced and men and women had become addicted to drinking brandy, rum, gin and whisky, drunkenness had become so alarmingly prevalent that legislators and philanthropists had resolved that something must be done to stop this state of affairs, and what could be more natural than their endeavors to get rid of the thing that had caused the mischief? That is just what they did. As their brethren in the United States directed their efforts against rum and whisky, so the British temperance reformers directed their efforts against gin and whisky.

The movement in the United States had nearly 20 years the start of that in Britain, but when the latter did begin they went into the work with an amount of astute common sense and vigorous energy that was truly wonderful. Their first aim was to instruct the people. They appealed to the reasoning faculties. Education, and not legislation, was the means used; it is a matter for at least grave doubt as to whether temperance people have acted wisely in abandoning first methods.

The credit for setting the temperance ball a rolling in Britain seems to be due to John Dunlop, of Greenock, Scotland, who, having made a short tour of France in 1828, was greatly surprised to find the working classes of that wine-growing country so much superior in their habits to the same class of people in Scotland; and, setting himself to inquire into the cause of the difference he was compelled to

come to the conclusion that it was the national addition of the Scotch to whisky and other strong drinks.

Reform in Scotland.

In October, 1829, Mr. Dunlop formed the first general temperance society in Scotland and to him, therefore, has been awarded the title of the "Father of temperance societies in Great Britain."

On the 12th day of November, 1830, the Glasgow and West of Scotland Temperance society was formed. Art. 2 of its constitution reads thus: "The society shall consist of all those who do voluntarily agree to relinquish entirely the use of ardent spirits, except for medicinal purposes, and although the moderate use of the liquor is not excluded, yet, as the promotion of temperance in every form is the specific design of the society, it is understood that excess in these necessarily excludes membership."

The first annual meeting was held Dec. 30, 1831. During the year 4530 tracts and 20,200 temperance pamphlets had been circulated. The estimated number of tracts and other publications distributed during the year was much over half a million. The number of members in Glasgow was 5,072. In all Scotland there were 130 societies and 25,478 members. The balance sheet showed income £515 18s 7½d, and expenditure £347 11s 2d. What a grand showing for the first temperance society to make at the close of its first year's work!

In the same year, in Ireland, Rev. George Whetmore Carr organized a society at New Ross, in the county of Wexford. The following pledge was adopted:

We, the undersigned, members of the New Ross Temperance society, being persuaded that the use of intoxicating liquors is, for persons in health, not only unnecessary but hurtful, and that the practice forms intemperate appetites and habits; and that while it is continued the evils of intemperance can never be prevented; do agree to abstain from the use of distilled spirits, except as a medicine in case of bodily ailment, and that we will not allow the use of them in our families nor provide them for the entertainment of our friends, and that we will in all suitable ways discountenance the use of them in the community at large.

In less than 12 months it was reported that there were 60 societies in existence, with about 3,500 men registered as members, while in 1831 Mr. Crampton, solicitor-general for Ireland, said, "He was happy to state there were now upward of 15,000 men members of temperance societies in Ireland."

Cowling (2), a teetotal author, says: "Great and effective good was done in Scotland—perhaps in Ireland—by the pledge of abstinence from whisky." Distilled spirits received such a bad name that the consumption of beer took the place of whisky among the commonality of Scotland after 1830.

The Work in England.

In England, in 1830, a small society was organized at Bradford—England being the last of the three kingdoms to receive the new gospel of temperance. June 14 the first public meeting was held, 189 members were enrolled and 17,000 tracts were distributed. May 12 the same year a society was formed at Manchester and 20,000 tracts circulated. July 22 a society was formed in Liverpool. Sept. 9 another society was formed at Leeds, "when

a constitution founded on entire abstinence from distilled spirits was signed by 36 gentlemen present." At the close of 1830, Mr. Dearden tells us, 30 societies had been established and 10,000 men had become members.

On June 29, 1831, a society was organized in Exeter hall, London, called the British and Foreign Temperance society. The bishop of London became patron. The following was the pledge:

We agree to abstain from distilled spirits, except for medicinal purposes, and to discountenance the causes and practice of intemperance.

In their report for 1832 it is stated that 200 meetings had been held, 55 auxiliary societies formed, 100,000 publications of the society were printed in London alone and 400 Greenwich pensioners had given up grog. In 1836 the first temperance coffee house was opened in London at 41 Bunhill row, St. Luke's, by the Anti-Spirit society; and on April 4, 1836, the first temperance hotel was opened in Aldgate street.

American vs. British "Teetotalism."

In exactly the same year that teetotalism was introduced in America, namely, in 1835, it was also introduced in England. As to which country invented it, I don't know. The name doubtless originated in England. I think the doctrine was hatched in America; but, there was a great difference between the original British idea of teetotalism and the American idea. The former was simply personal abstinence from alcoholic drinks of all kinds, leaving usages of society, etc., to adjust themselves to altered circumstances and the reformed habits of the people, but according to the American idea the usages of society were to be assailed, in order to remove temptation.

The first British teetotal pledge was as follows:

I voluntarily promise that I will abstain from ale, porter, wine, ardent spirits and all intoxicating liquors and will not give or offer them to others except under medical prescription or in a religious ordinance.

Fr. Matthew did his immense and glorious work in Ireland with a still shorter pledge, thus: "I solemnly promise to abstain from all intoxicating liquors and by my advice and example to persuade others to abstain also"—Fr. Matthew adding, "May God bless you and enable you to keep your promise."

The great power of these pledges was in their simplicity—the individual abstaining and then, by his example and advice inducing others to abstain that was all. With this simple pledge, 1,800,000 men and women on bended knees—tens of thousands of them right in the street—joined Ireland's great Total Abstinence society and vowed never again to drink the drunkards' drink—reducing the consumption of whisky in Ireland from 12,250,000 gallons in 1833 to 6,500,000 in 1841. Very nearly one-half of the entire evil wiped out in three years; and yet the extreme element in the temperance ranks, not satisfied with what was called the "short pledge," began to clamor for the adoption of the "long pledge," or "the American pledge," as it was called by some. The result was the "battle of the pledges," which reached its culminating point at Devonshire Square chapel, London, where one of the most intemperate temperance meetings ever known was

held and resulted in the formation of two distinct societies.

"Battle of the Pledges."

Increased activity, however, followed the organization of the two societies, each vying with the other in their efforts against the common enemy. Daniel O'Connell and Fr. Matthew were brought from Ireland and E. C. Delevan and John B. Gough were brought from America, and the land was stumped by teetotal orators and flooded with teetotal literature from one end to the other, and what was the result? Doubtless thousands did sign the pledge and a large number of societies were formed, but what was the real result, as far as checking the manufacture, importation and sale of alcoholic liquors is concerned? What matters it if the entire community sign the pledge and join the societies, if there are just as many gallons of whisky drunk as ever? The test of progress in the temperance reform is: How many drunkards reclaimed? How many gallons less consumed? How many distilleries and bars shut up?

On examining the British inland revenue returns for the 50 years between 1830 and 1880, we find that the only years in which there was any material reduction in the consumption of spirits in Great Britain were the years immediately following the work of the original temperance or anti-spirit societies, namely, the years 1842-1843. In these years the number of gallons of spirits "charged duty for home consumption" were 18,841,890 gallons for 1842 and 18,864,332 for 1843, while the average consumption for the 10 years ending 1839 was 23,883,508 gallons, showing that the annual consumption of British spirits was reduced by 5,000,000 gallons by some cause or other. I claim that that cause was the work of the early societies, who directed all their efforts against spirits.

Turning to the same returns for "foreign and colonial spirits paying duty and retained for home consumption," we find the same two years the lowest in the entire list, viz., 3,201,015 gallons in 1842 and 3,161,957 gallons in 1843, while the average for the 10 years ending 1839 was 4,688,613 gallons, showing a reduction on foreign and colonial spirits consumed of more than 1,500,000 gallons.

"Oh," it may be said, "if they stopped drinking gin and whisky, they drank more beer." No, they did not, for it is a fact that the "bushels of malt paying duty and retained for home consumption" as beer during these same years was the smallest for any of the 50 excepting one, 1830, before temperance work had well begun. In 1842 the number of bushels was 35,851,394, and in 1843, 35,633,890; while, following out the same comparison, we find that the average bushels of malt used for each of the 10 years ending 1839 was 39,905,110, showing a reduction of more than 4,000,000 bushels of malt consumed as beer.

And they did not drink more wine, either, for in 1842 there was nearly 2,000,000 gallons less of wine drunk than there were in any other year of the whole 50.

Here, then, we have these despised "moderation societies," "moral suasionists" and "anti-spiritists" in a few years actually reducing the annual consumption of: Domestic spirits, 5,000,000 gallons; wine, 5,000,000 gallons; foreign spirits, 1,000,000 gallons; malt for beer, 4,000,000 bushels, which was so much real work towards "banishing intemperance."

Now, what success attended the new plan? We left the ultra-radical, long-pledge teetotalers, determined to carry their point in an uproarious and violent meeting in Devonshire Square chapel, where the chairman, Earl Stanhope, was obliged to leave the chair. The occasion of this was the passing of a resolution offered by the Rev. Dawson Burns as follows:

That this meeting viewing intemperance as inimical to the prosperity and well being of men, and that its chief strength is derived through the drinking customs and usages of society, express their belief that nothing less than an unflinching and uncompromising course of action will prove efficacious in exterminating the vice from the country and the world.

The report says: "This was the signal for a scene of disorder which baffles description." The resolution was aimed at the friends of the short pledge—Earl Stanhope and others, who were in favor of advocating personal abstinence, and not unduly or offensively interfering with the "usages of society," thinking very rightly that when all are abstainers, the "usages" will adjust themselves to the altered circumstances, and society will be conformed to the altered habits of its members. But no, the "unflinching and uncompromising course of action" prevailed and was adopted by the majority, who then entered on the task of exterminating the vice from the country and the world on the new plan of "unflinching uncompromising teetotalism."

Radicalism a Failure.

Well, what have been the results of this unflinching uncompromising course of action? What are the results? What headway has been made? How much of this "extermination" has been accomplished? Where, in the United Kingdom, have alcoholic drinks been exterminated since that time? What has been "exterminated" in the nearly 60 years since 1840? Brandy? Rum? G n? Whisky? Beer? Wine? or what? Or what part, if any, of the drinks? Nothing! Nothing! Absolutely nothing of the kind has been exterminated, anywhere. On the contrary, in spite of all that has been done by teetotalers of every kind, long pledge or short pledge, moral suasionists or prohibitionists, the consumption of spirits, wine and beer has gone on increasing in every part of Great Britain and in excess of the increase of population. This is a sad, sad showing, my reader, but depend upon it, it is only too true.

Figures are usually rather dry reading, but sometimes they are more eloquent than words, and I cannot here very well prove my point without them. Those that follow and those used above are furnished by the Rev. Dawson Burns, himself the author of the "unflinching, uncompromising" resolution, so they will not be disputed by those of our friends for whose benefit I am quoting them. I will give, as before, the number of bushels of malt and gallons of domestic spirits, foreign spirits and wine which paid duty and was retained for home consumption in Great Britain for each 10 years between 1840 and 1880, which will show that there was not only no decrease in the consumption of any kind of intoxicating drinks during that time (as we have seen such consumption did decrease as a consequence of the work done by the first temperance-anti-spirit societies), but that the con-

sumption of all kinds of alcoholic drinks actually increased greatly, notwithstanding the work of the teetotalers.

Significant Tables.

MALT PAYING DUTY AND RETAINED FOR HOME CONSUMPTION.

Average bushels per annum for each of the four decades:	
1840-49	37,778,604 bushels
1850-59	38,803,841 bushels
1860-69	44,996,450 bushels
1870-79	54,929,727 bushels

DOMESTIC SPIRITS PAYING DUTY AND RETAINED FOR HOME CONSUMPTION DURING THESE FOUR DECADES:

1840-49	21,384,996 gallons
1850-59	21,044,453 gallons
1860-69	20,849,560 gallons
1870-79	27,967,315 gallons

Here it will be observed that during the '60s less domestic spirits were drunk than during any other years, excepting 1842 and 1843, as shown above. This was doubtless due to Mr. Gladstone's wine bill, which was passed in 1860, and which we see did reduce the consumption of spirits, notwithstanding all that has been said to the contrary. But the reduction, as might be expected, was only temporary, for during the '70s the consumption of gin and whisky was greater than ever, there being 6,000,000 gallons more drunk in 1879 than in 1840.

FOREIGN SPIRITS PAYING DUTY AND RETAINED FOR HOME CONSUMPTION.

The increase was enormous, thus:	
1840-49	3,331,662 gallons
1850-59	4,876,476 gallons
1860-69	6,722,163 gallons
1870-79	10,163,029 gallons

Three times as much foreign brandy, rum, gin, or whatever it was, drunk during the '70s than was drunk during the '40s. Bad showing for the "unflinching, uncompromising extermination."

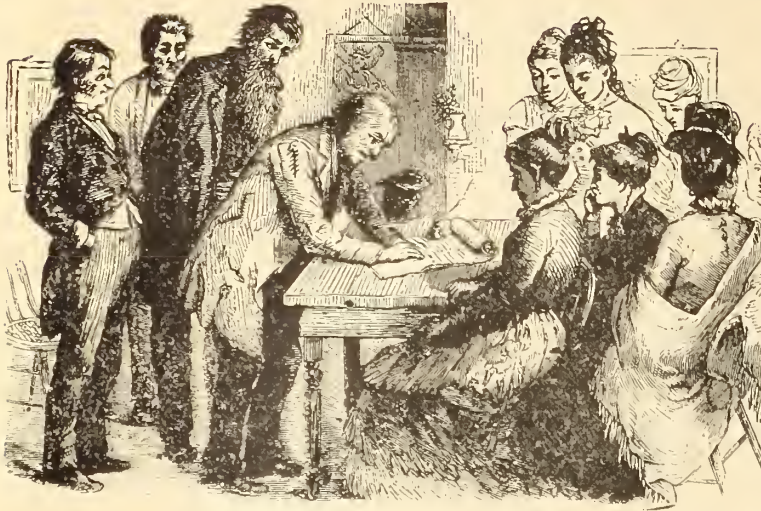
WINE PAYING DUTY AND RETAINED FOR HOME CONSUMPTION.

1840-49	6,266,710 gallons
1850-59	6,569,072 gallons
1860-69	11,770,250 gallons
1870-79	16,739,671 gallons

The reader will see that the consumption of wine increased very nearly threefold. Rather an unsatisfactory turnout for the "uncompromising," is it not? I do not intend to tantalize; but the trouble is that the sons and the daughters of those who, 60 years ago, inaugurated this unflinching, uncompromising policy, are, a great many of them, just as unflinching and uncompromising as their forefathers. Even now, here in the United States, in the face of defeat in every direction, like the deaf adder, they stop their ears to anything and everything that they imagine sounds like "compromise." They set their teeth and vow that they "will have tee-total-prohibition or nothing."

Well, they get nothing, and worse than nothing. Is such a policy a wise one? What is the use of living if we cannot learn something by experience? And if 60 years' experience is not enough to test the efficiency of a policy and to show what can be done by it, I think there must be something wrong with the policy. I, for one, think it is time we tried something else, or went back to first principles, which we know did produce good results.

(2) "History of the Temperance Movement."



SIGNING THE CRUSADE PLEDGE.

A frequent episode of the days when women first took up the temperance work.

CHAPTER VI.

We now return to the United States and see how the same uncompromising policy of "teetotalism" has worked in our own country. It will be remembered that in 1836, notwithstanding the earnest protests of such men as Dr. Miller of Princeton, whose letter to the convention was quoted in the last article, the old societies were all gradually superseded by the teetotal societies, and these not of the short-pledge kind, but all of the unflinching, uncompromising order excepting perhaps one—for the Fr. Matthew, and other short-pledge teetotal movements in the old country had their counterpart in the new—this one was the Washington Temperance society, more familiarly known as the "Washingtonians." This celebrated moral suasion crusade had its origin in Baltimore and was started by six confirmed drunkards, who, on April 6, 1840, drew up and signed the following pledge:

"We, whose names are annexed, desirous of forming a society for our mutual benefit, and to guard against a practice—a pernicious practice—which is injurious to our health, standing and families, do pledge ourselves as gentlemen that we will not drink any spirits or malt liquors, wine or cider.

By the end of 1840 this organization had 700 members. Its leader was John H. W. Hawkins, who, being invited to New York, addressed 21 meetings, the result being that 2,000 men signed the pledge, 334 doing so at a single meeting. A similar campaign was begun in Boston, resulting in a Washingtonian society which organized branch societies and carried the movement into 160 towns. By the end of 1841 at least 100,000 pledges had been taken and more than one-third of them by confirmed drunkards (1).

The Sons of Temperance.

Out of the Washingtonians came the Sons of Temperance. On Thursday evening, the 29th day of September,

1842, a meeting was convened in Teetotalers' hall, 71 Division street, New York, consisting of 16 persons—all Washingtonians. At the next meeting the committee on invitation reported in favor of a form and under this form one of the brothers was first initiated, who in turn initiated all the rest. Thus was instituted the best and most influential society the teetotalers ever had. In 1849, according to the Teetotalers' Hand Book, there were 35 grand divisions, 4,398 subordinate divisions and 221,000 members—all men, it must be remembered. "Female visitors" were first admitted in 1854.

In 1846 Maine passed a prohibitory law against distilled spirits and in 1849 Fr. Matthew was brought to America and made a tour of all the principal cities. It is estimated that he administered the pledge to about 600,000 in this country.

In 1851 the Independent Order of Good Templars was organized. It was started probably not so much in opposition to the Sons of Temperance as to supplement their work by enlisting the young people and the "opposite sex" in the cause. In this order both sexes were admitted as early as 14 years of age, and females not only had a vote but were eligible for office and in everything were on equal terms with the brethren. The obligation subscribed by each member was for life, and as follows:

No member shall make, buy, sell, use, furnish, or cause to be furnished to others, as a beverage, any spirituous or malt liquors, wine or cider; and every member shall discountenance the manufacture, sale and use thereof in all proper ways.

The following is the "platform of principles" adopted by the Good Templars in 1859:

1. Total abstinence from all intoxicating liquors as a beverage.

2. No license in any form, or under any circumstances, for the sale of such liquors as a beverage.

3. The absolute prohibition of the manufacture, importation and sale of intoxicating liquors for such purposes—prohibited by the will of the people, expressed in due form of law, with the penalties deserved for a crime of such enormity.

4. The creation of a healthy public opinion upon the subject by the active dissemination of truth in all the modes known to an enlightened philanthropy.

5. The election of good honest men to administer the laws.

6. Persistence in efforts to save individuals and communities from so direful a scourge, against all forms of opposition and difficulty, until our success is complete and universal.

The Good Templars Boomed.

This new order went with a boom. Temples were started everywhere. In fact, for a time charters could scarcely be supplied fast enough; the young people from the churches flocked into the temperance lodge, to "fill a long-felt want"—a trying place for young men and young women, not so serious as the weekly prayer meeting and not so worldly as regular places of amusement; besides it afforded an opportunity for doing good, and in many places much good was doubtless done, but in others, I am bound to say, the evil overbalanced the good. Lest I should be charged with "slander" for thus calling in question one of the many methods which the dominant party has used to gather members under its banner I will just give a leaf from my own personal experience.

It was a good many years ago—1864—and in a large northwestern city, that I and some others undertook to organize a new temple of the I. O. G. T. I was then a new convert to the cause and very enthusiastic. There were already a number of temples in operation, but in our opinion they were not conducted as they should be, hence the new organization. It was very successful, I myself, as W. C. T., initiating no less than 40 full grown men the first quarter. But we had one difficulty—we had competition. Another temple, in order to draw in members, had instituted dancing "for the good of the order." The consequence being that we who thought such entertainment wholly unsuitable in a secret meeting of young women with sometimes fast young men whose only sign of reformation was that they had given up drink, found the fondness for dancing could not be resisted, the result being that our neighbor's lodge increased in numbers at the expense of our own, and, what was worse, when the story of these "secret dances" leaked out, the enemy of course let it lose nothing in the telling, and so quite a scandal was raised. We brought a charge against the dancing lodge; it came to trial. I presented the case for the plaintiff, and the present right worthy grand counselor defended the dancing. We were defeated; the dancing went on. Our lodge was dissolved and we transferred our labors to another field.

But there were other objections. The pledge seemed to us at the time plain enough—rather stringent—but we, I for one at any rate, took it and administered it to others. I found out afterwards, however, that I understood it very imperfectly. In fact, I was deceived—I don't say any one purposely deceived me. It seemed so plain that one could not mistake its meaning. But when the rulings of the R. W. G. T. came in, then I found out to my astonishment that wine and cider included not only beverages that would inebriate, but that they also included the freshly expressed juice of the grape and the apple and of all other fruit, the moment it came from the press, and that I had actually, though



DICKIE TURNER.

The reformed drunkard of Lancashire, Eng., who originated the word, "total."

unwittingly, pledged myself to abstain from drinking such juice of grapes and apples for the term of my natural life. More, I had vowed that I would discontinue the manufacture, sale and use of such beverages in all proper ways."

Went to Great Extremes.

Moreover, the R. W. G. T. interpreted this "discontinuing" to mean that. A young man, a total abstainer himself, could not accept employment in a grocery where alcoholic liquors, or other liquors that might become such by natural fermentation, were sold; he might not drive a delivery wagon for such grocery; nay, a drayman, while I was connected with the order, was expelled for carting new empty barrels because they were intended ultimately to contain whisky. A painter

might not apply his brush outside or inside of a place where liquors were sold, much less write a sign for it. Neither, of course, dare a blacksmith shoe a brewer's horses. Such being the case, what could I do? I had been taught a business which brought me in contact with these things all the time. I was one of those who most needed the encouragement and support of temperance people, and I knew it; but alas, the I. O. G. T. was not for such as me, evidently, so I left it, never to return.

I have devoted so much space to my personal connection with this order because its organization marks the opening of a new era in the temperance reform. Heretofore, it had been conducted exclusively by men; now the women took a hand. Heretofore the pledge had been the great means depended on, but now prohibition not only began to be talked of, but began to be actually enforced, for it was on June 2 of the same year that the Templars were organized that Neal Dow's Maine liquor law went into operation. Besides this, I don't want to be charged with defaming a society that I don't know anything about. I think the Good Templars order was a mistake from the beginning. I don't think it ever brought a particle of additional strength to the temperance cause. It so injured the Sons of Temperance that in 1854 they were obliged to open their lodges to women or disband. Henceforth moral suasion was abandoned and coercion became the order of the day. On this society mainly rests the responsibility of inaugurating a policy at once impolitic, abortive and futile. It never accomplished any great permanent good, and it never will.

Prohibition Came In.

The very next year after the organization of the Good Templars, four states enacted prohibitory liquor laws, viz.: Massachusetts, Rhode Island, Minnesota and Vermont. In 1853 New York passed a prohibitory law which was vetoed by the governor as unconstitutional. In 1854 Connecticut passed a prohibitory law, but it failed in Pennsylvania by only 3,000 votes out of a total of 300,000. In 1855 New Hampshire, Massachusetts, New York, Michigan, Delaware, Nebraska, Indiana, Iowa and Pennsylvania all passed prohibitory laws. This year, 1855, is claimed as being the year in which the temperance reform attained its "highest point." But, in order that the reader may the better understand the passing of these laws by the several states, I will give a very brief synopsis of particulars pertaining to each state.

Maine was the first to pass a law against distilled spirits in 1816. In 1851 the present law was passed. In 1881 a prohibitory amendment was made to the state constitution.

New Hampshire passed a prohibitory law in 1855 and in 1877 cider was added in quantities less than 10 gallons.

Massachusetts passed a prohibitory law in 1852 which was repealed the following year. In 1855 another prohibitory law was passed, which was repealed in 1868, restored in 1869 and lost again in 1875. In 1889 a prohibitory amendment to the constitution was voted on by the people and defeated.

Rhode Island in 1852 passed a prohibitory law which was declared to be unconstitutional. It was amended so as to pass the courts in 1853, then passed, and repealed in 1862. In 1871 another prohibitory law, the

shortest on record, was passed and repealed the following year. In 1884 the legislature passed a prohibitory amendment to the state constitution, and in 1889 the state once more voted on the question and it was lost again. (Judge Stines refers to 130 acts relating to intoxicating liquors which passed the general assembly of this state during the past 234 years.)

Connecticut passed a total prohibitory law in 1854, which was repealed in 1872, and the present license law was enacted which has a local option clause.

New York passed a prohibitory law in 1855, which law was declared unconstitutional the following year.

Michigan has twice tried total prohibition. In 1853 a law was passed, but, before the ink was well dry the law was repealed. In 1855 total prohibition was enacted again and continued until 1875, when it was repealed. In 1887 a prohibitory amendment to the state constitution was submitted but it did not carry.

Delaware passed a prohibitory law in 1847 which was repealed in 1848 as unconstitutional. In 1855 a new law was made which was soon changed for the present license law.

Kansas enacted a total prohibitory law in 1867 and in 1880 a prohibitory amendment to the state constitution was passed. Prohibition, total, is now in force.

Nebraska passed a prohibitory law in 1855 which was superseded by the present high license law in 1880. Two prohibitory amendments to the constitution were submitted in 1889, but both were defeated.

Indiana passed a prohibitory law in 1855 which was declared void. No serious attempt has been made to re-enact it.

Iowa in 1855 passed a total prohibitory law, which still prevails.

Illinois in 1855 passed a prohibitory law which was rejected by the people. The state is at present under high license.

Pennsylvania in 1778 enacted a law prohibiting distillation from grain. In 1855 a prohibitory law was passed, which was repealed in 1856. In 1872 "local option" was given to counties, 67 of which voted "no license." It was repealed in 1875. In 1889 an amendment to the constitution prohibiting the manufacture and sale of intoxicating liquor to be used as a beverage was submitted and defeated.

Ohio in 1851 put into its constitution the following provision: "No license to traffic in intoxicating liquors shall hereafter be granted in this state, but the general assembly may by law provide against evils resulting therefrom." In 1874 an effort to expunge this provision failed. In 1883 the option of one of two amendments to the constitution was offered to the people, one for license and one for prohibition. The prohibitory amendment was lost.

Minnesota in 1852 declared for prohibition, but the law was subsequently repealed.

Vermont enacted a regular prohibitory or Maine law in 1852 which still stands, although it has been amended several times.

Southern States Conservative.

None of the southern states have ever had prohibition. Georgia, Texas, Arkansas, and Florida have local option now. Out of 16 states which have tried prohibition laws, all but five have repealed them—some states having repealed them several times over. But invariably, the laws have been prohibitory of all beverages containing alcohol in any degree—no discrimination being made between fermented beverages and distilled spirits.

In almost every congress of the United States held since the constitution was adopted, there has been legislation of some kind on the liquor question. An official compilation of the internal revenue laws enacted by congress, only since July 4, 1861, and in force March 4, 1879, makes of itself alone a volume of 213 large and closely printed pages. It was not however, until 1872 that the temperance people began

to agitate congress for legislation in favor of restricting the traffic in alcoholic liquors. The first endeavor was, to get a national commission of inquiry, and the history of this abortive effort shows so clearly the folly of assailing congress for legislation on this subject in advance of public opinion, that I shall now give an account of it as briefly as possible.

On Jan. 9, 1872, Senator Wilson, of Massachusetts, presented a petition for a national commission of inquiry into the state of the liquor traffic. Feb. 7, 1872, Senator Pomeroy introduced a bill to provide for a commission which was referred to the judiciary committee and not reported. At this same forty-second congress, petitions were presented for prohibition in the District of Columbia and the territories. On Dec. 5, 1872, Senator Pomeroy, of Kansas, introduced a stringent prohibitory law for the purpose. Senator Sherman subsequently reported a substitute. Jan. 9, 1873, Senator Conkling, of New York, presented a memorial from the National Temperance society, asking for a commission of inquiry.

In the forty-third congress, petitions were again presented. Senator Howe of Wisconsin introduced a bill providing for a commission. It was referred; reported favorably by Senator Wright, of Iowa, and passed by the senate, March 6, 1874, 26 to 21. In the house of representatives, the commission of inquiry bill was introduced by Hon. W. B. Frye, of Maine, and referred. It was reported on favorably by Hon. L. P. Poland, of Vermont, but was not reached in regular order and a two-thirds vote to take it up was lost.

In the forty-fourth congress the inquiry bill was introduced again, reported favorably and passed, 37 to 20, but no action was taken.

In the forty-fifth congress, the inquiry bill was again introduced in the senate and house. In the senate it was referred, reported favorably and passed, March 11, 1878, 29 to 19. In the house, it was referred to the judiciary committee, but there was no action.

Congressional Debates.

In the forty-sixth congress, the inquiry commission bill was introduced for the fifth time. In the senate it was referred to the finance committee, Senator Bayard, chairman, but not reported. In the house at this session "a select committee on the liquor traffic" was recommended by the committee on rules and ordered by vote of 128 to 99. To this committee was referred all petitions. It reported the commission bill favorably; but—as usual—it was not reached.

In the forty-seventh congress, the senate passed the inquiry commission bill for the fourth time—34 to 19. In the house, the select committee reported it favorably; but, a motion to suspend the rules and pass the bill was lost, 112 to 98.

In the forty-eighth congress, the same bill was introduced in the senate, referred first to the financial committee and subsequently to the committee on education and labor, then reported favorably and passed the fifth time, 25 to 16. But, in the house where it was introduced for the seventh time—seven years in succession, the select committee reported this time adversely, which seems to have settled and put the quietus to Senator Howe's bill for a commission of inquiry.

A GREAT OPPORTUNITY LOST.

In the forty-fourth congress—1876, the Hon. H. W. Blair introduced a joint

resolution proposing an amendment to the constitution of the United States.

It struck at the very root of the matter by proposing to prohibit the manufacture, importation, transportation and traffic in distilled spirits, within the bounds of the United States and territories, leaving the matter of fermented beverages to be dealt with by the several states within their own jurisdiction. The bill was favorably received and referred to the customary committees and the prospects for its passage were good. But, the ultra prohibitionists evidently thought Mr. Blair's bill too "flinching" and too "compromising," so in the forty-sixth congress, Senators Plumb and Ballow at the earnest request of the National Temperance society introduced a joint resolution for a teetotal prohibitory amendment of the genuine "unflinching, uncompromising" kind, which of course killed Mr. Blair's bill and their own at the same time and doubtless had a great deal to do with their failure to get a commission of inquiry.

In 1872, the teetotalers of the United States having become convinced after more than 30 years' trial that the pledge and societies and lectures and tracts and local legislation—in fact all the methods which had been employed up to that time, had failed and would inevitably fall in driving alcohol out of the bounds of the great American republic practically abandoned all former methods and commenced to place their entire dependence for the future on national law and political agitation. It was in this year that the petitions worked up by the Good Templars, asking for a commission of inquiry were sent to congress. It was in this year that the third party was organized and a total-prohibition candidate placed in the field for president. It was in 1872 that Mrs. E. D. Stewart began the woman's crusade movement which culminated in the organization of the Woman's Christian Temperance union. In fact, it was at about this time that reason, persuasion, instruction, aiming at the conviction and conversion of the drinker, gave way to force, coercion and agitation for law to compel men to yield in opposition to their wills and appetites.

A Change of Sex.

The secret of the whole change was that the temperance reformation in 1872, or thereabouts, changed its sex. Previous to that time it was a masculine movement, being controlled by men, since that time it has been a feminine movement, being controlled and engineered by women. Of course, there are men in it—figureheads and instruments; but the power behind the temperance throne that moves it, is the power of women. The petitions that were presented to congress about this time were obtained by women, and woman suffrage is now the forlorn hope of the third party, as it was women who were mainly instrumental in its organization.

But I must draw this chapter to a close and reserve a review of the results of the teetotal and prohibition phase of the temperance agitation in the United States for another chapter. Before doing so, however, let us just take a hasty glance all along the line. Commencing with Dr. Rush and

Lyman Beecher, first we had the Anti-Rum and Whisky societies, which so badly paralyzed old King Alcohol. Then came in Hawkins and Gough and the Washingtonians, followed by the Sons of Temperance, Cold Water Army, Rechabites, Cadets of Temperance, Good Samaritans, Good Templars, Dashaways, etc. Then the publication societies poured forth temperance literature by the tons, the National Temperance society, organized in 1866, alone spending \$50,000 in 17 years for the one item of stereotyping and literary labor; printing over 545,000,000 pages of tracts, etc., at a cost of over \$50,000.

Then the temperance platform had a galaxy of orators who have equaled, if not excelled, in eloquence as well as in earnestness and sincerity, those of any other cause, commencing with John H. W. Hawkins and John B. Gough in the '40s, down to the host of speakers, women as well as men, who hold up the banner of teetotal abstinence and total prohibition on every available platform of all the states of the union in our day. Let the reader bear in mind this magnificent amount of splendid labor, which was almost wasted, as I shall show when we come to it.

Then, all things proving abortive and inefficient to "drive this curse from our land," the law agitation commenced, as we saw, with the advent of the Good Templars in 1851, and in 1855 no less than 16 states had, or had had, total prohibitory laws. As state prohibition did not work satisfactorily, and local option was an admitted failure, congress was assailed and it was entreated to pass a total prohibitory law; but congress knew that the people were not ready for such a law; that the people did not want such a law; and if congress did not know, prohibitionists adopted the very best possible plan for showing the weakness of their cause and how very unpopular it was, by putting up a candidate for the presidency, to be beaten 1,000 to 1. It is true that in subsequent elections slight gains were made each year; but the following shows how utterly hopeless is the idea that the manufacture, importation, traffic in and use of anything and everything containing alcohol in any degree is to be suppressed by any such means. The polling for the prohibition candidate at each presidential election stood thus:

In 1872, Hon. James Black received 5,608 votes; the other candidates 6,465,000, or 1 vote in 1,153.

In 1876, Hon. Green Clay Smith received 9,522 votes; the other candidates 8,403,211, or 1 to 822.

In 1880, Hon. Neil Dow received 11,100 votes; the other candidates 9,198,394, or 1 to 828.

In 1884, Hon. J. P. St. John received 150,369 votes; the other candidates 9,902,237, or 1 to 60.

In 1888, Hon. C. B. Fiske received 249,228 votes; the other candidates 11,115,454, or 1 to 45.

In 1892, Gen. John Bidwell received 270,367 votes; the other candidates 12,040,721, or 1 to 45.

In 1896, Joshua Levering received 142,491 votes; the other candidates 13,912,972, or 1 to 98.

(1) Funk and Wagnall's Cyclo. p. 293.



CHAPTER VII.

I have given an account of the rise and progress of the temperance and the total abstinence movements in the United States and in Great Britain. I have showed the result of the battles against distilled spirits in both countries and how badly old King Alcohol was beaten in every direction by the original temperance or anti-spirit societies—the consumption of alcohol being materially lessened on both sides of the Atlantic and, as a consequence, drunkenness greatly diminished. I have showed also how extreme men in both countries, not being satisfied with the material progress which was being made under the old plan, resolved on making what they called an "advance," by breaking up the societies which had done such effective work under the pledge of abstinence from distilled spirits, and substituting in their place other societies pledged to teetotal abstinence "from all that can intoxicate." I showed also how the new "unflinching, uncompromising plan," as it was called, had totally failed to reduce the consumption of alcohol in Great Britain at any time since 1842 by even a pint; on the contrary how drink, drinking and drunkenness had terribly increased, notwithstanding—I honestly believe in consequence of—these extreme measures. I am now going to show that this same extreme unflinching, uncompromising course of action has had precisely the same effect in the United States; that, since the breaking up of the original temperance or anti-spirit societies by the teetotlers in 1810, no progress whatever has been made; on the contrary I shall show that the more stringent the measures employed at any time were, the greater has been the failure in attaining desired results. I am not going to do this by any mere ipse dixit of my own, but I hope to convince my friends, the teetotlers, by reference to facts, figures and opinions published by their own acknowledged leaders.

The fact that no substantial headway has been made by the temperance reform since 1840 is admitted by its most thoughtful, observing, learned and judicious advocates. Dr. Dorchester, author of "Liquor Problems for all Ages," for example, says: "All things considered, 1850-56 was the highest point reached in the history of the reform."

"Progress" Backward.

If 1855-56 was the "highest point" it is evident that all subsequent "points" and all points that went before that one, were lower than it—consequently, on Dr. Dorchester's authority, it appears that since 1856 the temperance reform has gone backwards.

Dr. Dorchester also gives reasons why the reform has been so unsuccessful and why reverses and not successes have been experienced. Thus he says:

"1. The development and prevalence of the cosmic theory of intemperance by that eminent physician, Dr. Henry J. Bowditch of Boston. This view takes the question almost wholly out of the realm of morals and regards intemperance as a kind of necessary evil.

"2. During the last 25 years the scientific discussion of the question of the utility of alcohol in dietics, which about 1850 was supposed to be well settled on a total abstinence basis, has been reopened with a great array of European and American authority."

(The fact is, teetotlers had been a little too sure about alcohol not serving any useful purpose in the human economy. They had asserted that every particle taken into the stomach came out of the system in exactly the same condition as it had entered; but the late Dr. Anstie proved beyond a doubt that such is not the case, and he has been supported by such acknowledged authorities as Schulmus, Thudicum, Dupre and others. Dr. Richardson says: (1)

"In the last research conducted by Anstie, assisted by Dupre, the results of the experiments were unmistakable."

"3. The contact of so many Americans by travel with the drinking customs of the wine countries of Europe."

(Yes. Most Americans who make their tour of Europe come back convinced of the fact that it is possible to drink pure wine daily, without becoming intemperate, and that the pure juice of grapes drunk at meals, instead of tea and coffee, as in this country, is both a natural and healthful beverage.)

"4. The great beer invasion. How extensive this departure has been may be judged from the fact that the consumption of beer has increased from 36,563,009 gallons in 1850 to 596,131,866 gallons in (2) 1885, or from 1.61 gallons per capita in 1850 to 10.36 gallons per capita in 1885."

(And this enormous increase in the consumption of beer, observe, reader, occurred during the very time when the good doctor tells us the temperance reform reached "high-water mark.")

Luxury and Frivolity.

"5. The very marked increase of luxury and frivolity in home circles of society since the close of the last war has exerted a vitalizing influence in the direction of intemperance."

(Dr. Dorchester here remarks:) "In view of the five foregoing considerations, it may now be seriously questioned whether the ratio of total abstinens has been maintained up to the point which had been attained 35 years ago." (1850).

(That is definite enough, surely—if we abstainers and more alcohol consumed than 35 years ago. True, doubtless.)

"6. The neglect to properly enforce the Maine laws enacted 30 years ago, the consequent widespread conviction of their failure; the repeal of all of them excepting in three states."

(Now, this is the incessant wall of the teetotal-prohibitionists. "Prohibitory laws fail because they are not enforced." Who is to blame? Why, the people at whose instigation they are enacted, of course. Is it not childish? It is being constantly iterated and reiterated that "this is a government by the people"—the people make the laws, then, and it is for the

people to enforce the laws. Why, the trouble is people make laws in order to ease their consciences, and then break them to gratify their appetites. "The flesh wars against the spirit and the spirit against the flesh," and so people cannot—really will not—do the things which they pretend to want to do. If the people pass laws, not only in advance of public sentiment, but also in advance of their own individual appetites, it is plain to be seen that an executive to enforce such laws must emanate from some source other than these people themselves. The people who clamor for such laws under such circumstances will not themselves enforce them.)

"7. In some states, Maine, Vermont, New Hampshire, are over dependence on law."

(Yes. I think so. Suppose the total prohibition party were to succeed in making a T. P. president in the White House, and getting a T. P. amendment to the federal constitution and a T. P. liquor law enacted in every state, what would result? Why, all the breweries would shut up, of course; but more whisky and rum would be made than ever—every hill and every valley would swarm with "moonshiners." A standing army of 100,000 men could not enforce such a law, under present circumstances. Let reformers remember that, before the Savior came John the Baptist to prepare the way, and all prohibitory liquor laws must inevitably fail until the majority of the people are weaned from a desire for the thing prohibited. The people do not want distilled spirits; they do want beer.)

"8. Within the last 10 years—perhaps more—many highly respected persons who for many years were active in temperance reform movements have fallen out of the ranks, under the influence of disgust occasioned by the bitterness, the vituperation, ranting and narrowness of unwise temperance reformers."

(That is so. I can bear witness myself to the truth of what the doctor says here. Because I do not pronounce the shibboleth of the dominant party, I am counted with the enemy. I am "playing into the hands of the liquor traffic," I am "an apologist for beer." For many years it has been customary for ultra teetotlers to regard an incorrigible drunkard in a much more favorable light than they do a temperate drinker, who was never intoxicated in his life, and to treat wine and beer as being much more dangerous commodities than rum and whisky are.)

The doctor's remaining reasons for reverses and failures have reference to committing this great reform to party politics, which he thinks is a great mistake, and in this opinion I, of course, agree with him.

Teetotlers Sounded.

On April 6, 1885, the Rev. Dr. Wilbur F. Crafts of New York mailed a circular letter to the leading teetotal advocates, men and women, in the United States. (3). This circular contained six questions; and answers were requested to each. I will now give these several questions and an abstract of the answers, in the smallest possible compass. Answers were received from the following 29 persons:

Frances Willard, Sallie F. Chapin, J. N. Stearns, D. C. Babcock, D. D., Gen. Clinton B. Flisk, Caroline B. Buel, Mary A. Woodbridge, Mrs. L. M. N. Stearns, Esther Pugh, Mary B. Willard, Mrs. L. McLaughlin, Theodore L. Cuyler, Col. George W.

Bain, George W. Bungay, Edward Carswell, Rev. H. W. Conant, Joseph Cook, D. D., Gen. Niel Dow, John B. Finch, Samuel Hastings, A. A. Hopkins, A. A. Miner, D. D., L. L. D., William H. Patton, J. O. Peck, Gen. Louis Wagner, Rev. and Hon. Green Clay Smith, Hon. J. P. St. John, J. K. Seeley, D. D., D. R. Lock.

These are all well-known names. They are the names of the recognized leaders in the temperance reform as it then was being carried on. An expression of opinion from them will not only show what they think about the results of their efforts in the past and the prospects for the future, but it will also show what the settled policy is to those who have assumed to themselves the responsibility of directing this great reform movement.

Mr. Craft's first question was this: "In your opinion does the past teach that abstinence from alcohol in the new century should be really 'total,' including abstinence not only from distilled spirits, ale, wine, lager beer, new cider, but also from alcoholic foods and alcoholic medicines?"

The reader will see that total abstinence according to advanced temperance teaching has now quite a comprehensive significance. It looks now to total abolition of spirituous flavoring in puddings, sauces, soothing syrups, tinctures, extracts, perfumery, and, I suppose, the burning of alcohol in spirit lamps, because a reformed inebriate might, you know, be so overcome by the smell as to chew the wick. Members had been advocating this doctrine, so Dr. Craft seems to have been determined to ascertain whether it was really the opinion of the recognized leaders that in order to attain the object which each had in view, it was really necessary to advocate and insist on such extreme measures.

Many are Lending.

Some evidently did think so, for the following all gave an unqualified "yes," or an equally emphatic affirmative answer in other words to this question, viz.: Miss Willard, Mrs. Chapin, Mrs. Woodbridge, Mrs. Stevens, Miss Pugh, Mrs. Willard, S. D. Hastings, A. A. Hopkins, Dr. Miner, Gen. Wagner, J. N. Stearns, Gen. Fisk, Hon. Green Clay Smith, Hon. J. P. St. John, Prof. Seeley and D. R. Lock. Mrs. Buel said, "I cannot but think the time must come when alcohol will be no longer used as a food or as a medicine."

Dr. Cuyler answered: "It should be total from all intoxicating beverages. And the question of alcoholic medicines—strictly such—must be left to the doctors. A pretended advance in the second century may otherwise involve a loss of what was gained in the first century. Our real Thermopylae is to overthrow the drinking usages of society. Gain that, and all is gained. With that victory goes the dram shop; we are reformers, not visionaries."

Geo. W. Bungay said: "Yes," as to beverages, but he thought a substitute for alcoholic medicines can be and should be provided.

Mr. Caswell evaded.

Rev. Mr. Conant hedged. He said: "Total abstinence is the only safety for self or others, and for many the use of alcoholic medicines is inevitable ruin."

Joseph Cook answered: "Yes, unless for medicine under the guidance of a very prudent and learned physician."

Gen. Neil Dow did not answer the question squarely.

John B. Fisk also dodged it.

W. K. Paton said: "It would be better for the cause to advocate abstinence from alcoholic medicines at this time."

Dr. Peck answered: "Yes, as to beverages. Medical experts must answer the question as to medicines."

Dr. Craft's second question had reference to prohibition. The first, it will have been noticed, had reference to total abstinence. It was as follows:

"In your opinion, does the past teach that prohibition should also be total in the new century, not for Sunday only or minors only, or local option towns only, or states only, but also for the territories controlled by the national government, and without any exception allowing the manufacture or importation of alcohol for use in medicines or the arts."

Prohibition With a Vengeance.

That would be pro-high-bition with a vengeance, would it not, reader? Well, that is what they want seemingly, for 16 again (not all the same persons) out of the 29 gave a positive affirmative answer to this second question, viz.: Miss Willard, Mrs. Chapin, Mrs. Buel, Mrs. Woodbridge, Mrs. Stevens, Miss Pugh, Mrs. Willard, Col. W. Bain, Edward Caswell, Rev. H. W. Conant, Gen. Dow, S. D. Hastings, A. A. Hopkins, Dr. Miner, Gen. Wagner, J. N. Stearns.

Mrs. McLaughlin said: "As to the sale and use of alcohol in medicines and the arts, I do not know, but, viewing the advance of the past, I dare believe even this will come." (Oh, woman, great is thy faith, but this is not the age of miracles.)

Dr. Cuyler said to this question: "There are so many objections to 'constitutional amendments' in favor of prohibition that I doubt the wisdom of them. Why make a constitution prohibitive of liquor saloons, when it is not prohibitive of murder, theft, blasphemy or any other wrong? Put suppressive laws on the statute books and enforce them and do not tamper with fundamental constitutions. It is dangerous business. Finally, all must depend on laws for constitutions contain no penalties, or even legal procedures."

George W. Bungay answered: "Yes, as to beverages and the most rigid legislation to guard the use of alcohol in mechanics and arts."

Level-Headed Men.

W. H. Patton said: "If we are to have alcohol manufactured in the United States, let it be under the supervision of the government, at one or two points, like our coin, and sold only for medicinal and mechanical purposes, and under the very strictest restriction, with as much discretion as other dangerous poisons. Were we here to adopt extreme measures we would drive some from us. We find some preachers condemning the use of unfemented wine at communion."

Dr. Peck said: "I firmly believe that prohibition is the only legally and morally righteous settlement of the question concerning the sale of all intoxicants as a beverage. I consider it ignorant impudence, or buncombe for me, a layman in the arts and medicine, dogmatically to make deliverances on this question, when I cannot fully claim to be an expert. This is fanaticism."

(Rather a hard rap on the knuckles of the 16 named above who came down with such a dogmatic "yes" to this question.)

Dr. Craft's third question does not immediately bear on the matter now in hand. The fourth question was this:

"In your judgment, what methods of temperance work have been weighed and found wanting by the closing century?"

Scotching the Snake.

Now if these officials had answered this question fairly and squarely, we should have had some very valuable data to go by in judging of methods, but none of them gave a straightforward answer to the question. However, what they did say is valuable as far as it goes.

Mrs. Chapin, George W. Bungay, Samuel D. Hastings, Gen. Wagner, Dr. Babcock, Hon. Green Clay Smith and D. R. Lock thought "every effort to promote the cause of temperance had done more or less good."

Miss Willard thought that the methods that had been weighed and found wanting were "moderation" in the use of alcoholic poisons in any form. "Scotching" the snake that ought to be killed.

Miss Stevens answered: "High license, it seems to me, must always be in reality a failure. The substitution of light wines for distilled spirits as a temperance measure is always a delusion and a snare."

Miss Pugh said, "All which stops short of total abstinence for the individual and total prohibition for the state, and especially those which look only to the reform of the drinkers."

Mrs. Mary B. Willard said: "Temperance work in secret orders, so-called temperance measures, such as high license taxation, governmental and state."

Mrs. McLaughlin answered: "Moral suasion as a single mode."

(Wise women, all! Miss Willard thought it was a mistake to scotch the snake that ought to be killed; but, some one in giving a recipe for making a rabbit pie, said that the first thing to do was to catch the rabbit, and so Miss Willard should have remembered that before killing a snake the first thing to do is to catch the snake and one of the surest ways to catch a snake is to "scotch" it.)

Now hear Dr. Cuyler again. It is a pleasure to listen to one who talks common sense, even if we cannot agree with all he has to say. In this reverend gentleman's opinion the methods of temperance work which have been tried and found wanting are:

1. All attempts to divorce temperance from bible religion.
2. All reliance on mere party platforms, concocted before election to catch votes.
3. All efforts to change constitutions without educating the people to give up the drinking customs.
4. Every effort at legal reform which does not build on and follow a sound public sentiment.
5. Secret orders (like Templars, etc.) are very useful, but are limited in their reach; use them, but do not rely too much on them.

Col. Bain said: "All methods short of total abstinence and total prohibition have been weighed and found wanting."

(Col. Bain's idea of what total abstinence and prohibition should be is given above, in answer to Dr. Craft's first and second questions. How does Col. Bain know that such abstinence

and prohibition as he advocates would not be a failure also? It never has been tried and never will be tried—certainly not in our day and generation. At any rate what is this answer but a confession that all methods tried hitherto have resulted in failure?

Rev. H. W. Conant answered to this fourth question: "The moderation theory; the limited pledge, and the license system."

Joseph Cook answered: "Moderate or doubtful pledges and other fashionable half and half measures."

(The whole hog or none of course). Dr. Miner said: "All systems of license, high and low, all side attempts, or circumstantial interference with the traffic, whether by screen laws, bar suppression, time limitations, or laws which make the seller judge of the drinker."

All Found Wanting.

Dr. Peck said: "All of them, all have been found wanting. It is an exact statement of truth that all have been found wanting in complete efficiency. Some methods have done much, others little. Prohibitory law is needed; but intelligent, inflexible public sentiment is more needed and needed more and more."

(Dr. Peck and the W. C. T. U. don't seem to agree as to the methods which have been heretofore tried and found wanting.)

J. H. Stearns answered thus: "1. Concentrating too much exclusively upon one phase of the question. 2. Turning your guns on temperance men and women who do not bow down to your especial dogma, instead of fighting the common enemy. 3. Neglecting the educational features and forces of reform. 4. Depending on high license, excise leagues and other temporary expedients as the end sought."

Hon. J. P. St. John said: "The methods of the democratic and republican

parties. The license system is a fraud and a failure." (A politician's answer, evidently.)

Well, the generals and the general-esses of the teetotal army seem to have had little difficulty in pointing out "the methods that have been found wanting"—in other words, the causes of their failure. We can all do that quite easily, and, like them, most of us are prone to try and shift the blame for our mistakes from our own shoulders on to those of some one else, but, when they came to point out the successful methods they did not get along so well. Most of them had very little or nothing to say.

The fifth question, and the last which I shall now notice, was this:

"In your judgment, what methods of temperance work has the closing century tried and proved?"

The substance of all the answers to this question may be resolved into three points: Personal abstinence, national prohibition, education for the young, with a variety of changes rung on each. One or two as a sample may suffice to show the general drift.

Mrs. Chapin said: "I do not consider that prohibition has had or can have a fair trial as long as the United States receives a revenue from prohibition towns, counties or states for the sale of liquor."

Mrs. Buel answered: "Education, and almost everything, as all roads lead to Rome."

The Campaign of Law.

This symposium, like many another "merry feast" of the old sort, where the wit came out as the wine went in, has given us an insight into the councils of the teetotal chieftains, and, putting it all together, one thing is quite clear: the teetotalers have practically abandoned their old "plan of campaign" and have now entered on a new one, the basis of which is law.

In looking over these answers, the thing that strikes one first of all is, how very much more extreme in their views the women are than the men. The women vote, almost unanimously, that total abstinence means total absence and that total prohibition means total annihilation. Miss Willard voiced the sentiments of nearly all her sisters when she said: "The snake is to be killed not scotched." I am afraid that our lady friends have as little idea how to go practically to work to kill the liquor traffic as they would have if they were sent into the woods to kill snakes.

Scotching Snakes.

When I was a boy, if I wanted to kill a snake, I first "scotched" him, if I could. That is, I provided myself with a stout stick two or three feet long and terminating at the bottom like a letter Y. On discovering his snakeship running along the ground, the Y part of the stick was brought down over his back, as near his head as possible, and enough of my weight brought to bear on the stick to pin him to the earth—his life was then in my hands. That is the way to kill snakes and that is the way to kill the liquor traffic—"scotch" it, get control of it first. If you can't get total prohibition, get partial prohibition; if you can't get prohibition of any kind, get license of some kind, get what you can. If you can't scotch the snake by the head, scotch it by the tail, but squeeze hard, or he will get away from you; get control of it some how or other. You stand a very poor chance of killing either snake or liquor traffic while it is running around loose. Women who can't kill a mouse and know so little about scotching a snake had better leave the liquor traffic in other hands.

(1) Cantour lectures.

(2) For increase since 1885, see later.

(3) Craft's Temp. Century, p. 150.



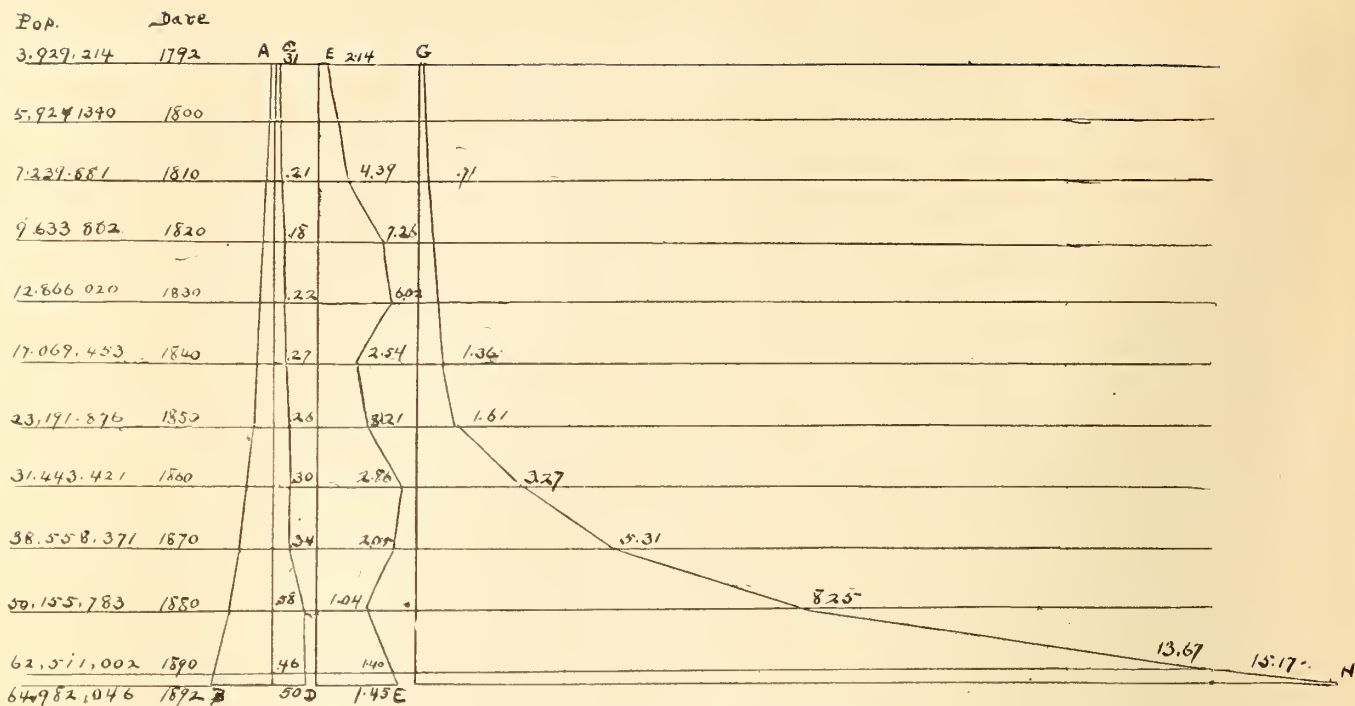


Diagram showing consumption of alcoholic liquors in the United States per capita of the population, for each decade of 100 years, 1792-1890. Scale: One-half inch equals 100,000,000 people and 100,000,000 gallons

EXPLANATION.

The spaces between the horizontal lines represent years. The space between the top two lines shows eight years, 1792-1800. The space between the bottom two lines shows two years, 1890-1892. All the other spaces represent 10 years.

The three straight perpendicular lines are lines from which the different points of the broken lines are measured. The first broken line to the left—A. B.—is the line of population. The distance from this to the straight line to the right of it, at the point where it intersects the horizontal lines, shows the population for each decade.

The broken line—C. D.—to the right of the same straight line is the line of consumption of wine. The several distances between it and the straight line, as before, showing the consumption for each year in gallons.

The broken line—E. F.—represents the consumption of distilled spirits, and is measured from the straight line at its left in the same way and by the same scale.

The broken line—G. H.—represents the consumption of beer, and is measured in the same way by the same scale. The figures on the broken lines are gallons per capita of the population per annum.

CHAPTER VIII.

It is easy seeing by the answers given by the advocates of uncompromising teetotalism to the questions propounded by Dr. Craft, that they were then in a quandary and really did not know what to do next. They are in the same condition at this day and have practically come to a full stop. They will not acknowledge it, but outsiders can see the hapless position they are in, if they cannot see it themselves. They all, seemingly, agree that personal abstinence is one of the things that have proved efficient; but what are they doing now to induce people to abstain? Very little indeed. Instead of reforming the thief they are only putting out of reach all the things that he is likely to steal. That is, instead of trying to reform a drinker by getting him to abstain from drink, they are now letting the drunkard alone until such time as they can get a law for putting the drink where they think he can't get it. There are fewer to-

tal abstainers now than there were 20, 30 or 40 years ago, in proportion to the population; they say so themselves. They acknowledge that there were 4,000,000 abstainers in the United States in 1840.

Then "government prohibition" is recommended. I have shown that 12 out of 15 states tried their kind of prohibition and abandoned it. Mrs. Chapin thinks "prohibition has not had, and cannot have, a fair trial so long as the United States government receives a revenue from prohibition states;" that may be so, but then that is the difficulty, and the question is, what is to be done about it? We are not going to revolutionize the government of this country and establish a monarchy in order to enforce an unnatural prohibitory law. We have to deal with things as they are and so to plan our mode of operation as to suit the case as it exists.

It is true that the Maine law has been, on the whole, a success in Maine. It has not killed the snake, but it has "scotched" him. But, it

must be remembered, Maine is an exceptional state. To begin with, when it was said that the United States was the most drunken country on earth, it was also true that Maine was the most drunken state in the union. Maine never grew either barley or grapes to any extent, or drank any amount of wine or beer. It was a lumber and fish state, and the people of Maine traded these commodities with the West Indies for rum, and molasses which they made into rum. Ex-Gov. Dingley says:

"In 1820, 13 distilleries in the state made 1,000,000 gallons of rum per annum. Three hundred thousand gallons were imported, besides cider and other liquors. At that time every grocery sold distilled spirits as freely as molasses. In 1832, with a population of only 450,000, there were 2,000 places where intoxicating liquors were sold. Their sales amounted to \$10,000,000 annually."

The fact is that when a prohibitory law was first broached the whole state, from the River St. John to the

Piscataqua, stank with rum and drunkenness, and the inhabitants were so sickened and disgusted with themselves and the accursed rum that they cried aloud for deliverance. Public opinion there was ready for a prohibitory law—a totally prohibitory law—anything, the more stringent the better, so long as it brought the desired relief. Nell Dow gave them what they wanted; all honor to him for it. The mistake has been in trying to force the Maine law on other states that did not want it or need it.

Where Drunkenness Is Found.

All states are not like Maine. In fact very few states now know practically what rum is. Not one-half of the present inhabitants of the country ever heard the word used except from temperance orators. Whisky is still drunk in larger quantities in some states but very, very little rum. In most states the popular alcoholic drink is beer, while in some wine is being used extensively. And, reader, mark this: where spirits—whisky, rum, brandy, or whatever it may be of the kind—is consumed to the largest extent, there will be the greatest amount of drunkenness of the most deplorable kind, with all its attendant miseries of filth, poverty, disease and death, and there it will be easiest to pass a prohibitory law and to enforce it also.

But where the customary drink is beer or wine (pure wine, not brandied wine), there will be less drunkenness, and what drunkenness there is will be of a much milder type—it will not be of that violent, riotous, maddening kind, which distinguishes drunkenness or intoxication produced by distilled spirits, and in such states it will be difficult to pass suppressive laws and still more difficult to reap any real benefit from them if they are passed.

People know that drunkenness is wrong. No one will undertake to defend drunkenness. A few may undertake to apologize for it, but none will defend it. Everybody knows, who has any practical knowledge of the subject at all, that the characteristic present day drunkards are they who drink distilled spirits; when they do not reel and fall down they are always so fuddled as to be foolish, asinine and generally dangerous, and, although invariably in great love with themselves they are a constant and insufferable nuisance to everybody else. A single glass of whisky, or at most two or three, is quite sufficient totally to incapacitate most men (to say nothing of women) not only for business, but for the company of any decent, sober, respectable people. But, on the other hand, people see men drink a few glasses of beer, perhaps not more than two or three a day at the most, and every day of their lives, with no worse effects than would follow the drinking of so much water, or at most an equal quantity of strong tea or coffee. And until teetotalers can convince citizens of this republic that such drinking of beer is wrong, injurious, hurtful, bad, there is no use of their setting their hearts on a teetotal prohibitory law, for they will never get it.

I fully believe that the drinking of beer as some men drink it—by the gallon—yes, literally, by the gallon, is injurious, very injurious, and men want to be taught that drinking such quantities of anything is injurious. If they were to drink the same quantity of water it would be injurious. Man is not a camel, with a stomach large enough to carry his supply of liquid for a month. Man's stomach is a very accommodating little affair and does its best to hold all that we choose to put into it. It would seem to be made of something like India rubber, it is so elastic, only that when it gets used to being greatly distended sometimes it doesn't go back again very well. Physiologists tell us that "when moderately distended it is about 12 inches long and about 4 inches across at its widest part, and would contain about three pints." And this is intended to hold all our food, as well as drink. Now look at that foolish man who thinks nothing of pouring 20 or 30 glasses of beer into this little pouch every day. "My, what a corporation," we say, and he is rather proud of it. He thinks it proves how "nourishing" beer is; but how many men with such tremendous "corporosities" do we see with gray hair on their heads? Very, very few. They all fill good big coffins long before the gray hairs come, unless they begin their intemperate drinking late in life, which very few do. But does any one suppose it is the alcohol which the beer contains that has that tremendous "nourishing" effect? Not a bit of it. That is due to the water which the beer contains, not to the small percentage of alcohol. Eliminate the alcohol and this effect would be the same. Let the reader ask any medical man if that is not so.

Educating the Children.

Then the last thing which these wise teetotalers recommend as being one of the things which have been tried and proved good, is "education," and by this they evidently mean educating the children.

Joseph Cook, writing me under date of May 6, 1889, said: "Twenty-five states and territories now have laws making education in the common schools in the latest truths of science as to alcoholics and narcotics compulsory. All the standard text books in use in the schools, which contain a majority of the future voters of the nation, inculcate total abstinence from both alcoholics and narcotics." Mr. Cook is a vice-president of the N. T. S.

We have here then the very latest phase of "whipping the drink devil around the stump." The teetotalers have followed him round and round and round, backwards and forwards and in every direction, but he has always managed to elude their grasp. He is always on the opposite side of the stump. These people have become tired of contending with the present generation; they have evidently come to the conclusion that this generation is everlastingly reprobate; so they are going to wait until we are all dead. "The schools," says Mr. Cook, contain the future voters of the nation"; so, the last resort is to educate these into voting their ticket after we are all gone. You see, reader, the whole dependence now and the whole hope for the future is in law. Mr. Cook boasts that "25 states and territories now have laws"; these children are to be educated into enacting and enforcing certain laws.

The demon of drink having held his own against attacks by societies, by the platform, by the press, by the polls, and by everything else that they have tried—being at this day as strong, active and vigorous as he ever was, they now expect to "head him off" by means of school teaching, by implanting what they call "temperance principles" in the minds of the young they hope when they get old they will not depart from them. Will this plan work? Will it have the desired effect? Will it have any better effect than the promulgation of their extreme and in some respect erroneous views, by other means and in other directions?

Doubtful, very doubtful, to say the least. How much present drunkenness, or even how much use of alcoholic liquors, is due to ignorance as to their nature and effects? A little, perhaps, but very little. Ask any drunkard and he will tell you he knows it is wrong, he knows it is injurious. How many people nowadays drink beer as a "food"? Very few. Of course, it depends greatly on what is to be taught at the schools. If the exact truth is taught, it cannot possibly do harm; but, the trouble is that a great deal of what is called "temperance truth" is really teetotal nonsense.

And then, after all, is this not beginning at the wrong end? The parents are the "tree," the children are the fruit, and the order is "Make the tree good, and the fruit will be good." You may put all the beer eatechisms you like into a boy's hands, and teach him all the truths or untruths you like about beer, if that boy's father and mother drink beer at home, and are both good, kind, industrious, steady, sober people—as tens of thousands of people who drink beer daily are—the chances are that that boy will drink beer also, notwithstanding all his school teaching. If his father and his uncle and his big brother smoke, he will smoke—ten chances to one. You tell him tobacco is injurious, that smoking and chewing are foolish, wasteful, disgusting and offensive habits, and you are right, quite right; but he cannot remember when his father did not chew; and his father tells him that he "commenced to chew when he was 4 years old and has never had a day's sickness in his life." The chances are that that boy will chew tobacco, or use it in some other way. I would rather have the teaching that comes from the example of one dozen fathers of families, totally abstaining from alcohol, tobacco, profane and filthy conversation, and leading godly, christian lives in any given community, than all the "temperance teaching" it is possible to give in a half-a-dozen public schools—especially if the boys are to be taught only by female teachers.

Schools are good, education is good, temperance teaching is good, but very much must not be expected of it. Remember the enemy sows tares as fast as we sow wheat. As soon as we have taught the children to read they commence to read the news columns of the daily papers and they do not learn much of temperance, or christianity or anything that is morally good from them. No; if the temperance reform is to go on we must return to first methods—we must stick to the "Ps" preaching, prayer, pulpit, platform, pledge, printing press, prove our position, propagate our principles, persuade the people, be prudent and practical.

Sunday School Criminals.

Let those who expect so much of school-taught temperance remember that even Sunday schools have not been an unalloyed success. They have done a vast amount of good, of course,

but how even they have failed in some respects is graphically set forth by Dr. Crafts in his work before alluded to (1). Under the heading "Criminals from Sabbath schools," at page 135, he gives the following "startling facts." He says:

"One of the most startling facts that my investigations have developed is that a majority of protestant criminals and slaves of vice were once members of evangelical Sunday schools. A leaflet on the conversion of children, published by the careful and conservative Children's Special Service mission of London, states as one reason for seeking their early conversion that 'nine-tenths of the criminals were once Sabbath school children.' In reprinting this leaflet, the United States Tract society of the methodist church made no change in the statement; but it has been challenged, and I have therefore made careful inquiry in regard to this matter of many familiar with criminals and victims of vice."

Rev. J. G. Bass, chaplain of the Kings county penitentiary, Brooklyn, N. Y., writes me: "Twenty years ago in my labor among the criminal class in county jails and penitentiaries, it was a strange thing to find a person arrested for crime who had been an attendant at a Sabbath school—perhaps 5 per cent only; now, and for some years past, 75 per cent at least of the inmates of our prisons and the suspected persons out of prisons have been scholars in Sunday schools."

The chaplain of the Sing Sing prison writes me of the prisoners: "Those who are catholics may safely be put down as having attended Sabbath school, and most of the protestants."

The secretary of the Bowery branch, Y. M. C. A., of New York, writes: "Very many of the vicious and criminal protestants have been members of Sabbath schools."

Of the 46 now in the New York home for inebriates (all except two being protestant), 40, that is 80 per cent, were once attendants of Sabbath schools.

Mr. Crafts further says: "I requested the missionary of the Florence mission of New York city to inquire in regard to the matter of the first 25 protestants he met in his work among fallen women, and the appalling report came back that the whole 25—100 per cent—say they were once Sabbath school girls, giving the name of the denomination in each case." Dr. Crafts then concludes thus: "Making all allowances for lying or overstatement, the fact remains that a majority of the criminal classes, even among protestants, were once in Sabbath schools."

If, then, such sad results as these follow Sabbath school teaching which is devoted entirely to religious training, what dependence can be placed on teaching temperance in day schools, where at best it is only a fancy study, a side issue like calisthenics or military drill, to be rushed for a while, perhaps, and then abandoned?

The trouble with our teetotal friends is, they are "everything by turns and nothing long." Total abstinence is only 60 years old; temperance orders, 50 years or so; prohibition, say 40; the woman's movement, 30; third partyism, 25; and now the great hope and trust, they say, is in the children. "We must educate them," say they, "to vote right, and all will be well—by and by." Well, go ahead, ladies, say I, for I believe it is to

them we owe this new move on the temperance chessboard—go on; I wish you God speed; do all the good you can. For my part I shall continue to tickle the fathers and the mothers and big brothers and sisters, urging on them the duty and the policy of not only doing themselves no harm, but at the same time impressing on them the responsibility they are under to set a good example to the rising generation.

Parents Shirk Duty.

There is a great evil abroad which must be checked; that is, the tendency among parents to shirk the responsibility of training their own children in religion and morals and relegate that part of their duty to strangers who are teachers in Sunday and day schools. The duty may be shirked, but the responsibility cannot. Fathers and mothers are responsible, not only for the example they set their own children, but also for the example they set other people's children—in fact, everybody about them. "No man liveth to himself." This is a moral reform, and moral reforms must begin within. The heart must be changed, salvation comes through faith. Men must be made to believe in abstinence. If they are convinced that abstinence is right they will most likely practice abstinence; their example will influence others; men, like sheep and geese, follow a leader. But how shall they believe in what they have not heard of? So the pulpit and the press and the platform must be kept going. There must be no let up. Don't let go to spit on your hands, if it is for the purpose of getting a better grip, or all will be lost, and you will have to begin again. Ascertain what the real truth of the matter is. Don't claim what you cannot substantiate. Press the points that are admitted. "Be sure you are right then go ahead." Keep pegging on one point until you make it. There must be no mountebanking; calm, serious, impassioned, earnest reasoning is what tells. Tens of thousands flocked to hear Gough's eloquence and see his inimitable mimicry, but it is very doubtful whether it did as much good as many more simple appeals did.

Then, too much must not be expected at once. That is the great mistake of the totalers. They want to reach the goal at one bound. It cannot be done. Be satisfied with a gain, be it little or much, and hold what you get. On board a ship at sea 20 sailors are pulling on a rope to raise a sail, one of their number has the end of the rope around a belying pin; his duty is to hold all they get; the 19 as they sing away bend all their weight and strength on the rope and as they let up the one man pulls in the slack, and so they continue until the sail is up secure and fast. So they accomplish their purpose. The sail goes up and it stays up, and they are then ready to hoist another sail in the same way. So, at last, they get all sail set, and with a fair wind they finally enter the desired haven. Then, the judicious, wise captain is very careful not to set more sail than he can carry. In a gale of wind, however fair, he sometimes has to furl his mainsail and go under close reefed topsails, but at other times he may set all sail, even to his studding sails. But

these teetotal captains want to crowd on all sail at all times; the consequence is they have run their ship aground and nearly lost it many a time and have constantly had to put back to port in a leaky condition for repairs.

It is better for a man to take a pledge to abstain from ardent spirits and keep it than it is for him to take the teetotal pledge and break it. It is better to take the teetotal pledge for a year on trial and keep it to the letter than it is to take such a pledge thoughtlessly for a life time, and then forget all about it in a month, as hundreds of thousands have done. The bible says: "It is better not to vow than to vow and not pay," and in my humble opinion it would have been far better for those states which have had a teetotal prohibitory law and then repealed it, never to have had such a law at all. Every time an attempted reform fails, the last state is worse than the first, and it is always more difficult to carry such reforms a second time. As to the failure of local option and state prohibition we will let the Hon. Senator Blair of New Hampshire give evidence. Speaking at the conference in St. George's hall, Philadelphia, in 1885, he said:

Reform That Is Abortive.

These prohibitory laws have partially succeeded and partially failed. Why have they failed? Because they were, save in the principle involved, in no sense prohibitory laws at all. They did not, and they do not, and they cannot when enacted by a state only, prevent the traffic in intoxicating liquors. The liquor traffic comprises vastly more than the retail sale or even the wholesale and retail transaction. The liquor traffic is practically independent in a large degree of any state and in an absolute degree of most of the states. True, if the drinking habit were not so powerful and so universal it might be somewhat different. But now, every little hamlet and almost every house holds out its money to the whole land and the whole earth for strong drink. It can be made everywhere and under the protection of the armies and navies of the nation and of the world. If it comes from beyond the seas, alcohol in the original packages can be rolled into the cellar of every cabin as well as every palace in the country. But how inadequate and what a misnomer is such a thing as a prohibitory law which can only forbid the sale to consumers in a state! and how much more so one which is operative for the same purpose in a county or a town. Even the state constitutional amendments which prohibit the manufacture as well as the sale must fail—inevitably fail. In the very nature of things, there is, and there can be no remedy but in a national constitutional prohibitory law.

But this is no new thing—it has been so from the beginning; it is a part of the constitution of this republic, and teetotalers knew it was, or ought to have known it was, all along. Some of the best friends of the temperance reform told them that these local laws would not work, but they were bound to have them anyway, and now up goes the wail of the disappointed because they have failed. According to Mr. Blair, "they did not, they do not and they cannot prevent the traffic in intoxicating liquors." I believe what Mr. Blair here says is true, every word of it.

According to Mr. Blair again, "There is, and there can be, no remedy but in a national constitutional prohibitory law," and we know what kind of a prohibitory law Mr. Blair tried to get enacted nine years before he made this speech. He was then on the right track and if he had not allowed himself to be diverted from his purpose

by the uncompromising faction he was in a fair way of instituting a new mode of reform, which, if carried on progressively, might in the end accomplish, as nearly as possible, whatever the teetotalers themselves are aiming for.

Nothing would be easier than to fill a whole book with quotations from the writings and speeches of teetotalers acknowledging the failure of their aims and methods; but perhaps sufficient will have been advanced to prove this point if I conclude by referring to a diagram which may be found at pp. 608, 609 of Dr. Dorchester's "Liquor Problems for All Ages," which, it will be remembered, Mr. Crafts calls "the Webster's unabridged of centennial temperance literature."

This diagram shows at a glance a comparative exhibit of the production and consumption of alcoholic liquors in the United States for 90 years—1792 to 1882. On the whole this diagram is sufficiently correct to serve the purpose intended, but in presenting a copy of it herewith to my readers I have enlarged it so as to bring it down to the year 1892, showing now the relative amounts of all kinds of alcoholic liquors consumed in the United States in proportion to the population for a full 100 years. In Dorchester's diagram some figures are marked with an asterisk, which a footnote says are "too small," probably when the original diagram was prepared the government returns from which the figures are taken were not complete. I have therefore taken the liberty to make these figures accord with those furnished by the internal revenue department. Also, Dr. Dorchester's note stating that the scale makes it "100,000 people and 100,000 gallons equal one inch." This is evidently a typographical error, as a comparison of the figures with the diagram shows that 100,000,000 people and 100,000,000 gallons equal one inch is intended. In my copy I have placed the figures representing per capita consumption on the diagram at the points where they apply. I have also added other data of my own.

The figures and lines in this diagram are more eloquent than words and very little need be said in order to explain them. They tell their own story, and what is it but a story of success and triumph for moderate temperance measures for the first half of the century and a story of failure and disgrace for uncompromising teetotalism for the last half of the century? Let the reader remember this is not my exhibit. It is the representation of one of the most trustworthy and accurate writers and statisticians in the ranks of teetotalism, one who spent, as he tells us in the preface, no less than 22 years in producing the work from which it is taken. But its accuracy can be verified by anybody. The figures published periodically by the United States internal revenue department are public property.

As I shall have occasion to refer to this diagram again further on, I leave it here, merely presenting it as documentary evidence in proof of my point that uncompromising teetotalism and total prohibition have not succeeded in this country in reducing either drink, drinking or drunkenness.

CHAPTER IX.

Having developed in the preceding chapters the rise and progress of drink from an historical standpoint, I now come to a consideration of drink as a question of ethics. Is it right to drink? Is it right to drink wine, beer or spirits? I shall not discuss the subject of the standard of morals, but shall assume that man, while not in possession of an intuitive sense of right, is possessed of an intellect and reasoning powers, which enable him to distinguish right from wrong, when supplied with a standard rule by which to measure his thoughts, words and actions. I shall assume that God made man, and that the will of the Creator is for the creature the standard of right. And, lastly, I shall assume that the will of his Creator is revealed to man in the book which we call the bible, and in the works of God commonly called "the works of nature," all around us. With this much granted, I proceed to discover the bible rule concerning drink.

I am not going to dip very deep into the bible wine question. I am sure that there is not one word between the two covers of the book that will in any sense countenance drunkenness or excessive drinking of any kind. I am equally positive there cannot be found therein one word showing that it is the will of the Creator that all men should at all times abstain from the use of natural wines, such as were in use in bible lands in bible times. Abstinence from wine may in some cases be commended, but it is not, for everyone, commanded. Abstinence from marriage is commended, also, but celibacy is certainly not commanded and marriage is the rule, so that in both cases abstinence is an exception to the general rule.

The christian religion is not a hide-bound, iron-clad system of "thou shalt not"—of mere negations. Christians have the laws of God as rules by which they may regulate and measure their actions, and know whether they are in accordance with his will or not; but the willing obedience to submit to that rule comes by grace through faith. They believe that the will of the Great Creator of us all must be right, so they abandon everything that is contrary to that will and hold fast and follow all that is in accordance with it, whether in reference to eating or drinking, or anything else.

Christianity, then, is principles first and practices afterward. "Make the tree good, and the fruit will be good." But our teetotal friends reverse the order; they expect to make the tree good by working at its fruit; they expect to make the inside of the cup clean by washing the outside of it. One hundred total abstainers, being in the majority, expect to convert 39 others to their way of thinking by getting a law passed, declaring the

drinking of grape juice to be a criminal offense. In other words, our friends think they can change men's wills, desires and natural appetites—change their hearts, really—by forcing them to abstain when they don't want to and when they are determined that they will not be coerced against their wills. Would-be reformers should appeal to reason, experience, common sense, showing and explaining what the facts of the case are, changing people's hearts first by convincing them of their error then the desire of their minds to drink will be gone and the rest will follow. We shall never gain anything by abandoning the old plan of moral suasion.

God's Will the Foundation of All Law.

What I charge total prohibitionists with is an attempt to transcend the laws of the Almighty; to make laws better than his; to curse what he has not cursed and to prohibit what he has not prohibited. God's law in this matter of drink is, evidently, toleration within certain limits; if those limits are passed, punishment inevitably follows. The law which total prohibitionists want is absolute suppression; there are no limits, they say; punish all alike who use, whether within the bounds of toleration or not.

Now then, opening our bible, the fact that strikes one, in the first place, as being very remarkable, is this: While the bible says so much about eating, gives so many positive directions as to what may be eaten, and in almost every case by positive commandment of God himself, no such positive command is anywhere found settling forth the divine will regarding what men may or may not drink. In fact, for the first 2,500 years—from Adam to Noah, there is no evidence that mankind drank anything. God gave him a positive law about his eating: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed, to you it shall be for meat." Not a word about animal food, and there is no evidence that man ate animal food before the flood or that, I repeat, he drank anything.

Then, after the flood, God gave a new law as to what might be eaten: "Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things; but," and now we have another prohibition—"But, flesh, with the life thereof which is the blood thereof, shall ye not eat," man might now eat either flesh or vegetable. No restriction as to pork or goose, or oysters or anything else; only, he must kill; he must not eat flesh alive, or uncooked. Not a word again about drink, and if we are in doubt about grapes growing and wine being made before the flood, there is no question about it after the flood, for Noah himself settled that point for us.

Then, when God came to separate a holy nation for himself from among all the nations of the earth, he laid down a positive law regulating their eating, with numerous prohibitions and minute instructions as to how the right kind of meat for food among cattle, and among fish, and among fowls, might be distinguished from the wrong kind; and this law seems

(1) Crafts's "Temperance Century."
(To be Continued.)

to have been so important that it is twice given: "And the Lord spake, saying, these are the beasts that ye shall eat, whatsoever parteth the hoof and is cloven-footed, and cheweth the cud, that shall ye eat. The camel, the coney, the hare, the swine, shall ye not eat. Whatsoever hath fins and scales in the waters, them shall ye eat. These are they which ye shall have in abomination among the fowls, they shall not be eaten: The eagle, the vulture, the kite, the raven, the owl, the night hawk, the cuckoo, the swan, the pelican, the stork, the heron, the lapwing, the bat."

Quite a long list we find of prohibited things which must not be eaten—read it in Leviticus XI, and in Deuteronomy XIV., but nothing is said about drink. Not one word as to whether they were or were not to drink hard or soft, or salt, or mineral water, or well water, or water from rivers, or lakes, or from the clouds. Perfectly silent as to whether they were or were not to drink ass's milk, or mare's milk, or goat's milk, and, notwithstanding Noah and Lot had both been disgracefully drunken on wine, there is no one word of direction as to what kind of wine the Hebrew nation might drink or what kind they might not drink.

No Positive Law About Drinking.

The whole theory which teetotalers have fabricated, as to there being two kinds of wine, perfectly distinct, one unfermented, everywhere spoken of, they say, with approbation, and the other, the fermented, everywhere spoken of with condemnation, is all entirely gratuitous—no such dividing line can be found, neither is any such discrimination anywhere referred to.

Because the bible says in one place "wine biteth like a serpent and stingeth like an adder," and in another place, "destroy it not for a blessing is in it," it is inferred that all other references to wine as an evil mean ordinary, natural, fermented wine, and that other references to wine as a good thing mean—well, some go so far as to say it means nothing more than grapes and no liquid at all, while all total prohibitionists are positive it can mean nothing stronger than unfermented grape must. If they are right, I want to know where the "Thus saith the Lord," or "The Lord spake," is for it, similar to that which is so repeatedly given in reference to eating, showing where the dividing line is between good and bad drinks, if such a line really exists. I do not think any such line exists in the bible. I cannot find it; on the contrary, there is every indication that no such distinction is recognized, excepting as will be hereafter shown.

Writers in the bible seem often to have spoken of wine according to their own individual experience. Solomon, in a luxurious court, surrounded by idolatrous women, doubtless had some fearful experiences resulting from the use of all kinds of wine, including mixed and drugged wines, which were the invention of heathens and commonly used by them. So, doubtless with good reason, he could truly say, "Wine is a mocker, strong drink is raging;" "Look not upon the wine when it is red," (1) and so on.

But perhaps it would not be unfair to place Solomon's bitter experiences

with wine against his similar experiences with women. In reference to the latter, he says: "One man among a thousand have I found, but a woman among all these have I not found. Lo, this only have I found, that God hath made man upright, but they (women) have sought out many inventions." We smile at this, Solomon's personal judgment about women; why should we not smile at his personal judgment about wine? Solomon and Hiram, king of Tyre, both seem to have considered such wine as they made in Palestine as a necessary, or, at least, as a very useful article of diet, or they would hardly have sent over 150,000 gallons of it at one time for the wood-choppers in Lebanon to drink.

One word right here, before I proceed farther. I wish the reader distinctly to understand that I am not arguing for the use of wine. I am writing in defense of the naked truth about wine, as set forth in the bible. Grounding my course in this respect on the will of God as therein set forth, I favor total abstinence from distilled spirits as a beverage, because I am sure that drinking such distilled spirits is both wrong and sinful. I favor abstinence from the use of wine and other fermented beverages, not because I regard the proper use of such beverages as being wrong, much less because I think such a use of them is sinful, or even hurtful when used, say, as tea and coffee are, and for the same purpose; but because I am persuaded that it is expedient for a great many people to abstain from all alcoholics—especially at this time. I shall have more to say on the subject of abstinence, but think best to introduce this explanation here, so that the reader may not misapprehend my drift and think that because I point out the untenable ground assumed by total prohibitionists and absolute teetotalers that I am therefore opposed to total abstinence. Not so. I, with them, advocate total prohibition of alcohol, but not of beverages in which alcohol has been generated in a natural way. I also, with them, urge total abstinence from all intoxicants, but not for the same reasons.

A Personal Matter.

The bible makes both drinking and abstinence from drinking a personal matter, and so I regard it and so I treat it. Total prohibitionists seek to make the manufacture and traffic in beverages containing alcohol in any degree an offense. I claim that they are right as to brandy, rum, gin, whisky and wines and everything else containing more than the natural percentage of alcohol; and so far I more than go with them; but when they seek to make the manufacture and sale of naturally fermented beverages a crime also, I say they are going too far and that such a course is indefensible, either from nature, from the bible, from common sense, from history or from experience.

They have staked their case on the assumption that the bible everywhere condemns the use of fermented wines. Dozens of books have been written by most respectable and very able teetotalers, to prove this, but it remains yet to be proven—the onus prohandi is on them, most of the writers are reverend clergymen of different denom-

inations; some of whom never made or saw made, a gallon of wine in their lives, and some were never in a vineyard or a winery, all their knowledge of the subject has been derived from books. A few of these writers have experimented and succeeded in making a few bottles of unfermented wine and so have "proved" what no practical man ever doubted, that grape juice can be preserved without fermentation. They have read also in the histories of Pliny, Columella and others, that the ancients had various ways of preserving mustum, but this is admitted and to my knowledge has never been disputed. What I dispute, however, is, that any very considerable quantity of grape juice in proportion to the whole growth was ever so preserved.

In this country, now, many thousands of gallons are preserved every year in the shape of grape jelly, probably as great a proportion as was ever anywhere preserved in that way, but in proportion to the grape juice preserved in the natural way—by fermentation—the quantity does not amount to much. So with the ancients, Pliny tells us that they had "hundreds of kinds of wine." Nehemiah had "stores of all sorts of wine," a little of this was doubtless boiled down to a jelly, but the great bulk of all the product of the innumerable vineyards was allowed to take its natural course and ferment, of that there is every evidence.

Now, I readily admit again, that where wine is spoken of in the bible as being a good thing, quite often grapes or the fleshly expressed juice of grapes is meant. And I also admit that where wine is spoken of as being a bad thing, it may be naturally fermented wine that is intended; but, more likely, it is either fermented or unfermented wine that had been more or less drugged after the fashion of heathen nations at that time.

"Look not on the wine when it is red" (1) must refer to fermented wine or to drugged wine, for fresh unfermented juice of the grape never is red when fermented on the husks, it is usually a bluish purple, unless made from white grapes. It may, however, turn red without being alcoholic, as the redness of pure wine is due to acid present, in accordance with a well known chemical law by which all acids turn vegetable blues red. But, when it "turneth itself aright" seems to mean while the vinous fermentation is still going on, as in champagne, when the effervescent gas bubbles cause the wine to twist and turn about. There are instances in the bible though, not a few, where the word in the original is the one used for wines in general (Yayin), but where the circumstances and the context show plainly that the wine is of the ordinary fermented kind, and yet the proper use of such wine is not therein condemned, e. g., the cases of Malchisedec, Jacob, Jesse, Abigail, Ziba, Nehemiah, Esther, Job, and others.

New Testament Wine.

Ultra teetotalers, of course, claim that all this was unfermented wine. At any rate, it does not say so. But, he that as it may, I hold myself in readiness to give two reasons why such wine must have been fermented for every one reason that our friends can bring to prove that it must have

been unfermented. The stock, knock-down, so called "unanswerable argument," that is invariably brought out that "it is derogatory to the character of these holy men and the teachings of the bible to suppose that they would drink the wine that biteth like a serpent," etc., etc., not to count. I want the question proved, not begged.

That the wine which Paul, the apostle, advised Timothy to take a little of was good fermented wine cannot be doubted by any unbiased person, learned or unlearned. If it was not fermented, if it did not contain alcohol, why was he told only to take "a little," and what medicinal effect would fresh grape juice have in curing his disorder of the stomach and other infirmities? Why did Paul not advise him to eat grapes, and not imperil his flock by "pandering to the drinking usages of society?"

In coming to speak of our Lord and Savior, Jesus Christ, in this connection, I do so with the profoundest reverence and humility. It is perfectly clear from the evangelists, and it never has been nor can it be denied, that he drank the wine of Palestine, whatever that was. Not a word is said to show what particular kind of wine he drank, or that it was in any respect different from the wine which the people of that country usually drank. He received sinners and ate with them; he ate such food and drank such wine as they ordinarily ate and drank. The Pharisees called him a wine-bibber, just as Pharisees in our day call a christian man who drinks beer a beer-guzzler. If he did not drink the same drink as these "sinners," what force could there be in the cavils of his enemies? It may be objected to this that it does not say he drank anything; it only says "he ate with them," and if he did drink anything it may have been water. To which I reply, why did they call him a wine-bibber? The most vindictive teetotaler is not likely to call any man a beer-guzzler if he never drinks beer.

Christ's Example.

Again, he went to a wedding and after the guests had already well drunk and the wine was exhausted, he supplied the deficiency by working his first miracle. He made wine—real wine, good wine—some 150 gallons of it, seemingly, using water as the only element from which it was produced. Now, this wine, being real wine, must have been one of three kinds, either (1) new, unfermented, freshly-expressed grape juice—must, or (2) unfermented wine, the same as it would be if it had been preserved by some process of art, or (3) ordinary fermented wine. If it was of the first kind, seeing the guests had already well drunk, being respectable, sober people, it is likely they only used a small portion of the wine made by the miracle. There seems to have been no directions given as to the disposal of the remainder, and, seeing it was true wine, it contained both sugar and heaven and would inevitably ferment in a short time and become fermented wine, unless our Lord performed another miracle to stop the natural process from going on.

If it is said to be of the second kind—preserved wine—there is too much reason left for skeptics to doubt the miracle; for nothing would be easier than to have a quantity of thick, inspissated jelly spread over the bottoms of the firkins, which would be readily turned into such wine by simply filling up the firkins with water. But in that age, before there was any distilled alcohol to be had with which to fabricate wines, the greatest miracle would be to produce a wine of the third class, clear, bright, full flavored, rich, luscious, fermented wine containing a small percentage of alcohol, such as all genuine wines naturally have in their perfect state, having all the characteristics of smell and taste as well as general appearance, which could only have been imparted in those days by long time unless a miracle were wrought. The governor of the feast pronounced it "good wine"—"the best." "Thou hast kept the good wine until now."

We have our Lord's own words to guide us in determining what men in his day regarded as being the best wine. He said: "No man, having drunk old wine, straightway desireth new, for he saith the old is better." We may fairly conclude, then, that the wine which was made by this miracle was "old wine," and that it was of the kind which was regarded in that day as being "good." Whether it was alcoholic or not, I will leave you, reader, to judge. For 1,700 years and more no one ever thought of raising such a question, but in our day certain theorists, determined to make out their case against overwhelming evidence on the other side, will not admit that the wine made on this occasion could have been of the ordinary kind, but (Dr. Patton, for example) fall back on the impious assertion that "to make such wine by a miracle would be derogatory to the character of Christ!"

In the next chapter I shall show that Dr. Patton was in error.

(1) Douay Version says "Yellow."



CHAPTER X.

We must never forget that the wines of Palestine were necessarily very weak in alcohol. Most people, when we speak of wine, think at once of so-called ports and sherries, but such ideas must be dismissed from our minds when reading the new testament. These ports and sherries of our day are infamous frauds and worse; such stuff was never known in Palestine. The wines of Palestine would not intoxicate unless they were drunk in large, inordinate quantities. "These are not drunken as ye suppose, seeing it is but the third hour of the day"—9 o'clock in the morning. Men could get drunk half a dozen times over by that hour on our port and sherry. It was they who carried "long" at the wine, who had "woe, sorrow," and such like, while they "rose early in

the morning and continued until night," that the wine might inflame them. Which proves that it was necessary to drink large quantities of Palestine wine to intoxicate, and that no one was likely to become intoxicated by any temperate or ordinary use.

As to communion wine, it is claimed that the "fruit of the vine" used at the Paschal supper was also unfermented; the reason given being that all leaven was prohibited at the passover. Now, if this prohibition extended to drinks as well as to meats, the very opposite would be the result in this case, for it is the unfermented wine that contains the leaven, while in fermented wine there is no leaven; the leaven of it, having performed its office, has departed; it has been deposited and taken away from the wine with the lees. This is not the case with bread. Unleavened bread never contained leaven, while leavened bread, even after it is baked, still contains not only the germs of the original leaven, but other germs also generated in it, and if kept until it is sour may be used to leaven other bread; while fermented wine, instead of inciting fermentation in saccharine juices, has a tendency to stop it. So that our radical teetotal friends once more will have to furnish some other reason for concluding that wine drank in April, six months after the vintage, was not fermented. If the wine used had been preserved from fermentation, it certainly is very strange that nothing is said about it.

The above argument is not urged against the use of preserved grape must, or unfermented wine, in the Lord's supper. I hold that the juice of grapes is wine, fermented or unfermented, just as apple juice is cider; and that it is far more fitting to use pure unfermented juice than it is to use stuff called "wine," doctored up with distilled spirits, and no one knows what else. My argument above is only used in support of my point that the ordinary wines of Palestine were fermented.

Looking back through the old testament I find wine used in large quantities, at all seasons of the year, by such a variety of personages and in so many different places, under varying circumstances and with no apparent discrimination or consideration as to kind or quality, that I feel justified as a practical man in asserting, in view of all the evidence, direct and circumstantial, that the wines of the bible, most of them at any rate, had been allowed to take their natural course and ferment in the ordinary way.

Drink Offerings.

Under the law of Moses every burnt sacrifice had not only its corresponding meat offering but also its corresponding drink offering; the fourth part of a hin of wine, or a third, or a half, as the case may have been, for every lamb, every ram and every bullock that was offered, continually, every day, twice a day, all the year round. Every Israelite had to bring such offerings, and the quantity of wine brought to the priests was im-

menae. But we are told again by the ultra-teetotalers that it was "all unfermented wine;" to which I answer, impossible!

If only unfermented wine was acceptable for the temple service—seeing that offerings of wine had to be made every day of the year, and that grapes were gathered and the wine expressed only during a short season at the vintage—I want to know, where the directions are for preventing the fermentation? There are none, and even in this very important matter of sacrifices and offerings, when minute and very express directions were given about animals and meats, at first sight the drink offerings of wine do not seem to have been so clearly defined. I think, however, that a careful study of the subject will convince any unprejudiced person that the drink offerings which accompanied the burnt sacrifices were invariably of fermented wine.

Referring to Numbers xxviii., 1-8, it will be seen that the "strong wine" was to be "poured out" and with the lamb for a burnt offering and with the flour mingled with oil for a meat, or meal, offering, was to be "a sacrifice made by fire" of a sweet savor unto the Lord. What kind of wine was this called here "strong wine?" The first chapter of Leviticus, I think, will help us to understand it. At the eleventh and twelfth verses it thus reads: "Ye shall burn no leaven, nor any honey in any offering made by fire;" Then, "As for the oblation of the first fruits, ye shall offer them to the Lord, but they shall not be burnt upon the altar for a sweet savor." Now the translators and the commentators tell us that the original Hebrew word honey translated means anything saccharine, sugar or sweet syrup of any kind. The unfermented new grape juice of Palestine is very sweet and syrupy, so that this passage may be fairly paraphrased thus: "Ye shall burn nothing containing ferment or sugar in any offering made by fire. As for the new unfermented wine, brought as an offering of your first fruits—containing, as it does, both leaven and sugar—ye shall offer them to the Lord, but they shall not be burnt upon the altar." Now then, reader, does not this law positively prohibit the use of unfermented wine in connection with burnt sacrifices, which were offered every day of the year, and allow of their being brought to the temple only in connection with tithes and first fruits—not sacrifices? Undoubtedly it does.

Wine a Blessing.

There are some 235 passages of scripture in which wine is mentioned. Less than half a dozen speak of wine as bad per se. There is not a passage in the new testament which speaks of wine as essentially bad. Drunkards and drunkenness and excess of wine are everywhere condemned. So is gluttony; in fact, they are classed together. Thus, in Deuteronomy, "This our son is stubborn and rebellious, he is a glutton and a drunkard"—the only reference in the law to the subject. So, in Proverbs, "Be not among wine-bibbers, among riotous eaters of flesh, for the drunkard and the glutton shall come to poverty."

Vineyards and grapes and wine are spoken of as a blessing, "God give thee plenty of corn and wine." "The

fountain of Jacob shall be on a land of corn and wine." "Thy barns shall burst out with new wine." "I will send you corn and wine and oil." "Corn shall make the young men cheerful and new wine the maids." Wine is used for royal presents and in works of charity: "Jesse took an ass laden with bread, and a bottle of wine and a kid and sent them by David, his son, unto Saul." "Abigail took two hundred loaves and two bottles of wine, with other things and sent them before her to King David." Ziba, the servant of Mephibosheth, "met King David with a couple of asses saddled, and upon them two hundred loaves of bread, an hundred bunches of raisins and an hundred of summer fruits and a bottle of wine. The wine he said being sent 'that such as faint in the wilderness may drink.'"

Ancient bottles were made of the skin of animals, and when of ox skins would hold about 60 gallons.

Being deprived of wine was a great calamity. "I will take away my corn in the time thereof and my wine in the season thereof." "The new wine shall fail in her." "The field is wasted. The land mourneth, for the corn is wasted. The new wine is dried up." "Thou shalt tread the sweet wine, but shall not drink the wine." "Thou shalt plant vineyards, but shall neither drink of the wine nor gather the grapes." "The treaders shall tread out no wine in their presses." "They shall not drink wine with a song." "There is a crying for wine in the streets." "I have caused wine to fail from the wine-press." "They shall not offer wine offerings unto the Lord." "Ye have planted vineyards, but shall not drink wine of them." "They shall tread the grapes, but shall not drink the wine." "They shall plant vineyards, but shall not drink the wine thereof." These are all separate and distinct texts of scripture and are fair samples of the way in which wine is generally spoken of in the old testament.

It is not necessary to go more fully into the scriptural testimony to show what the rule of the bible is in the matter of drinking wine. There are numerous other passages, many of which I shall refer to in my "Bible History of Wines." But a brief reference to abstinence before I close this article.

Bible Abstinence.

Abstinence, as I have said, is occasionally commended in the bible, but no where commanded as a rule of life for all. The Nazarites were not an order instituted by command of the almighty, as many seem to suppose. The Nazarites made themselves such voluntarily, and provision was made for return to a lawful use of wine—"when the days of his separation were fulfilled." There are only three persons named in the bible who are even supposed to have been Nazarites for life, and only one of these is actually called a Nazarite. Neither one of these three took any vow upon himself. It was imposed on all of them by divine command, before they were born. They were all extraordinary characters. Not a word is to be found in the bible advising, or commanding, or exhorting people to become Nazarites. The stamp of divine approval is undoubtedly set on the act of abstinence and the examples set forth by abstainers and drinkers when placed in contrast do go

to show that drinking of good wine is not always necessary in order to preserve perfect health and strength of body or mind; furthermore, it is not on the whole, conducive to piety. In other words, to put it tersely:

Wine is a very good thing, but most of us are better without it.

My aim and my only aim in the present undertaking is, to find out the truth and to tell it regardless of consequences.

Some people think that the truth of this matter had better not be told. "It will do more harm than good they say." I don't believe it. As a certain lecturer once said in my hearing: "The truth ain't no baby, it will stand alone, trot it out, it will take care of itself, never fear." So say I. The trouble is that the teetotal people have been making claims from the bible which they cannot substantiate. Thus far they have had the temperance reform all in their own hands. Their opponents, the whisky people, don't read the bible, and so do not know whether arguments advanced from it are true or false and people who do read and study the bible, have been loth to say a word that might hinder a good cause. But, some of us have come to the conclusion that the cause is being ruined by its friends; to us they seem to have lost their heads and as a consequence have run the temperance boat into a mud bank and now they must either back-water or remain stationary, for, under such circumstances, they cannot possibly make any headway.

To return to the point: The supposed commendation of the Rechabites' abstinence again, is all a delusion; it was their obedience and not their abstinence which was used as an example to Israel by the prophet. "The words of Jonadab, the son of Rechab, are performed, but ye hearkened not unto me." The Rechabites obeyed the commands of Jonadab, but the Israelites would not obey the commands of God. That was the point. We must not "wrest" scripture.

Then, Paul's commendation of abstinence is wholly one of expediency and has no more reference to fermented wine than it has to any other kind of wine, or meat, or anything else that might make a brother stumble. Paul's abstinence was merely an evidence of his unbounded christian love for his brethren. "It is good neither to eat flesh nor to drink wine, nor anything, whereby thy brother stumbleth, or is offended, or is made weak." "I will eat no flesh while the world standeth, lest I make my brother to offend."

I don't know whether we may conclude from this that Paul did actually thereafter abstain from flesh, or only that he was willing to make a vow of abstinence from flesh, if by so doing he could remove a stumbling block out of the way of his brethren. It will be observed that he places wine and meat together as of equal importance and utility, and further that for himself he lays no stress on either the use or the disuse of these things. "For," says he, "the kingdom of God is not meat and drink." The children of the kingdom are not to be known by their abstinence or their indulgence in matters of diet, but in their righteousness, and peace, and joy in the Holy Ghost.

Application of the Bible Rule.

Daniel also is set forward as being a total abstainer from wine, because he and his companions would not "defile themselves with the portion of the

king's meat nor with the wine which he drank." From this, any one can see that it is just as fair to argue that they were vegetarians and ate no flesh as it is to argue that they were teetotalers and drank no wine. But from Daniel 10:3 it is quite evident that ordinarily Daniel both ate flesh and drank wine and abstained only on special occasions and for special reasons.

"Strong drink" spoken of in the bible was simply wine made from the palm or some saccharine substance other than grapes. Some think it may have been wine from barley, or beer without hops. It is certain that there is no reference to distilled spirits or warrant for their use.

In applying the bible rule then to the right or wrong of drinking wine, I conclude as follows:

(1) Various Hebrew words are translated by the one English word wine, and this word may mean either (a) grapes on the vine or in the basket; (b) the juice of grapes, freshly expressed before fermentation sets in; (c) the expressed grape juice preserved from fermentation by art; (d) to ordinary fermented wine; (e) or to either fermented or unfermented wine drugged.

(2) Wine is spoken of in numerous ways, but there is no rule given anywhere for distinguishing one kind of wine from another; and, although there is abundant evidence that wine was sometimes intoxicating, no directions are given for preventing fermentation, so that the inebriating principle might not be generated in it.

(3) That abstinence from the natural wine, unfermented, fermented or preserved, is nowhere enjoined as a rule of life for all. In three cases abstinence is commanded by revelation for three extraordinary persons; and in one or two places it is commended to all as a judicious temporary expedient for the sake of others. Total abstinence is not forbidden, except perhaps to Timothy; on the contrary, it is both countenanced and encouraged in those who take it upon themselves voluntarily, and we have at least two eminent examples to prove that abstinence will not as a rule do any harm: Samson, physically strong, and John the Baptist, than whom no prophet was ever greater.

(4) Our Lord drank wine and so did all of his apostles. There is no intimation that either he or they ever refused to drink wine because it had fermented, and there is no intimation anywhere, that any one, ever, made any distinction when using wines as to whether they were fermented or not. The Nazarites and the Rechabites equally eschewed wine, vinegar, liquor of grapes, moist grapes or raisins; they would not use anything from the kernels to the husks.

(5) Drunkenness, or all immoderate and excessive drinking of any and all kinds of wine, new and old, fermented and unfermented, intoxicating or not intoxicating is equally denounced. Drugged wines, mixed wines, possibly all fermented wines, although that is by no means clear, are declared to be dangerous and good men are cautioned against being deceived by them.

Accepting the bible then as a rule of life and action in regard to the use of wine, I hold that the pure juice of grapes in all its natural forms was intended by the creator for man's use, subject to the reasoning powers with which he has endowed him. But, having clearly set forth its nature in his

word, both by precept and by example, he will hold us responsible for a proper use of the same, and for which, as for every other talent entrusted to us we shall one day have to render an account to him. Also, that it is perfectly lawful to abstain; safer to abstain, and for people in good health, every way in accordance with the principles and precepts of christianity to abstain—especially at the present time and when such abstinence is practiced for the express purpose of removing a stumbling block out of the way of others.



CHAPTER XI.

The last two chapters have given the reader a pretty good understanding. I think, in regard to the right and wrong of using wine. But what of beer and distilled spirits? The bible, we find, says nothing about these things.

As to beer, although not perhaps mentioned in the bible, which deals mostly with the land of Palestine where grapes grew in abundance, it was made in very early times, we know, from an infusion of barley by the Egyptians, who had no grapes. From an ethical standpoint, beer is to be viewed in the same light as wine. Beer and wine stand or fall together, being both subject to exactly the same laws and limitations and being, essentially of precisely the same nature.

Having proved therefore, from the bible that fermented beverages, such as beer and wine are an allowable article of diet, and as the bible says nothing about distilled spirits, the art of distillation not having been discovered before the canon of holy scripture was closed, I now proceed to disclose a law of nature, which will serve as a rule by which we may determine whether it is right or not right to use distilled spirits in the same way as we use naturally fermented beverages.

I shall prove now that the use of any such drinks as ardent, or distilled spirits, which are produced by separating them from the other ingredients, which diminish their influence on the human frame, (1) at the same time concentrating the intoxicating principle which is found in wines, et cetera, in a limited degree, is contrary to the will of the creator, as revealed in the works of nature. This will, at the same time, reveal to us the law of nature governing the production of alcohol, which, I think I am the first to make use of, in solving this drink problem.

Having proved this point, I shall then show that a proper regard to the creator's will, clearly revealed in nature, taken together with the other

revelations of his will which we have found in the bible, must be and can be the only basis on which this great drink question can properly be dealt with, either by legislation or otherwise. This done, I shall then be in a position to suggest a solution, and to point out to our teetotal friends, a middle way between the two extremes, their plan of total prohibition being one extreme and the prevailing license system the other. As before, I shall approach the subject from its practical side. The merely theoretical has been sufficiently dealt with by other and much abler writers; but many a good theory has had the bottom drop out of it, when it came to be put into practice.

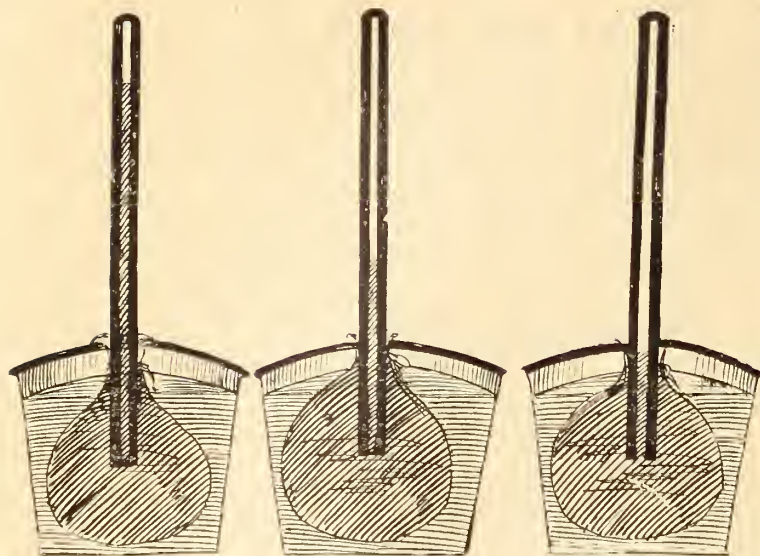
A Crucial Experiment.

Enter with me, then, a place where alcoholic drinks are made. It is a distillery. Get a small wooden tub, and put into it nine gallons of water, then pour into the water one gallon of alcohol, now put into the mixture of water and alcohol, sugar and yeast—any quantity, little or much and in any proportions you like. Take a thermometer and regulate the temperature to suit yourself, set it any place you choose, stir it up or let it stand, cover it or leave it uncovered, do your best, and, be you distiller, or brewer, or wine maker, or chemist, or anybody else, however skilled in the art you may be—and if you are skilled in the art, you know that all the necessary elements are present—you cannot do what you may, make that saccharine solution ferment, unless you either take out some of that one gallon of alcohol or else pour in more than that nine gallons of water.

But, again, empty the tub and scald it out clean. Now pour into the tub 10 gallons of water, at any temperature between 60 degrees and 70 degrees Fahr. Put in sugar and yeast, stir up the mixture until the sugar is dissolved and the yeast incorporated with it, now cover it up and let it stand, say over night. On raising the cover in the morning, the whole mass will be found to be in a state of active fermentation, which will continue until the sugar or the yeast or both have expended themselves. All motion will then cease; the spent yeast and all impurities will subside and settle on the bottom of the tub; the liquid will become in time, clear and bright and will then be an alcoholic liquor.

Once more, empty the tub and scald it out clean. Put in this time nine gallons of water, at about the same temperature as before, and stir in sugar and yeast in the same proportions. Stir it up and let it stand over night again. It ferments in the same manner as the last and would continue to ferment for perhaps three or four days, according to the temperature and other circumstances; but, at the end of the first day, when fermentation is at its height, pour in one gallon of alcohol, stir it up and the fermentation will stop—dead. It would not have been necessary to pour in the whole of the gallon of alcohol, for, as the fermentation had proceeded somewhat, a certain percentage of alcohol was already present. All that was then necessary was to add sufficient to make a gallon in all. As soon as there was one gallon

THE HUMAN STOMACH AND SPIRITS.



A-1
W-1
Brandy, rum or Scotch
whisky.

A-1
W-2
Common whisky.

A-1
W-3
Port or sherry wine.

SIR BENJAMIN WARD RICHARDSON'S APPARATUS FOR PROVING BY EXPERIMENT THAT THE HUMAN SYSTEM CANNOT ASSIMILATE LIQUIDS CONTAINING MORE THAN 10 PER CENT OF ALCOHOL.

of alcohol present in the 10 gallons of liquid that gallon of alcohol stood sentry, as it were, over the remaining sugar and yeast and said to them: "Thus far and no farther." It said in effect: "I, 10 per cent of alcohol being present, this fermentation must stop. It may go no further." The limit of the natural production of alcohol has been reached and no more can be made unless more water is added, to raise the proportion of water above that of 9 to 1.

The Law of Limitation Discovered

We have discovered, then, by one simple experiment what has baffled theorists for years. We have discovered a positive law of God, written in nature just as plainly and just as clearly as any law written in the bible. Here is the law:

"Thou shalt not make to thyself any beverage containing more than 10 per cent of alcohol."

It is written in every bunch of grapes, in every head of corn, in every hill of potatoes, in every pound of sugar, everywhere, in every place where sugar or anything that will produce sugar is found this law is written.

Let it be distinctly understood, God's will, written in nature, is that, there shall be no beverage containing more than 10 per cent of alcohol. In most cases, owing to special causes—excessive sweetness for example, it is impossible to produce half so much; but 10 per cent is the outside limit that

the allwise Creator has himself placed. This law applies in fermenting alcoholic liquors of every kind, whether it is wine, cider, mead, perry, beer, ale, porter, larger, worts made of grain, potatoes, beet root, molasses or anything else—the one law applies to all. So, if we find wine or any other beverages containing more than that proportion of alcohol, we know at once that it has been adulterated by the addition of distilled spirits.

This is why such immense quantities of water have to be used in a distillery in mashing the grain for fermentation. In a distillery mashing 3,000 bushels a day, which many do, some 150,000 gallons of water are used, although the ultimate product may be only about 6,500 gallons of liquid alcohol. The reason why such a large quantity has to be used (say 40 to 50 gallons per bushel of grain) is because, if less were used, when fermenting, the 10 per cent limit would be reached too soon and some of the grain would be lost by not being converted into alcohol in the fermenting tub; consequently loss of both material and money would result. All distillers understand this full well.

Returning to wine. Every grape that grows contains within itself (some say on itself—outside) all the elements necessary to produce sufficient alcohol to preserve its juice, when expressed, from spoiling, and no more. It seems to have been foreseen that, next to water, man would naturally turn to the juices of fruits for a beverage, and so provision was made for their preservation. All that is necessary, after wine has fermented, is to bottle or barrel it and exclude the air. Nothing else is required, no sulphur, no salicylic acid, no mustard seed, no potash, no anything; no costly, laborious, intricate, scientific process, no elaborate apparatus, no large outlay

of capital. Simply a few tubs and barrels. Collect the juice, let it ferment, bung it up, and it will keep for ages, while the longer it is kept the better it gets.

Now, remember, although grapes as a rule, and particularly grapes grown in a southern climate, will not produce anything like 10 per cent of alcohol, generally not half so much. It is absolutely impossible to produce more than that amount, unless distillation is resorted to, so that, when we find a bottle of stuff called port wine containing 25 per cent of alcohol, we know that 15 per cent of that alcohol came from some other source, if it is American wine, most likely it came from Indian corn; if it is foreign wine, unquestionably it came from either beet roots or potatoes.

Tests by Analysis and Synthesis.

To put this matter in another way, suppose a government wishing to test this matter thoroughly were to engage a wine-maker, a brewer, a distiller and a chemist and say to them: "Now, gentlemen, we will supply you with all the materials and apparatus which you may require; we will also furnish suitable premises and afford you every facility; but you shall have no access to distilled spirits nor distilling apparatus of any kind. Grapes, sugar, malt, hops, Indian corn, molasses or any similar material you may have in any reasonable quantity; you may also have any quantity and any kind of yeast; what we wish you to do is to produce 100 gallons each of wine, beer and distillers' fermented wort, ready for distilling, of as great an alcoholic strength as you possibly can, which will be subjected to analysis, the object being to obtain positive information as to how intoxicating it is possible to make wine, beer and other similar beverages by fermentation only. I don't know that any such test was ever made, but I firmly believe that, even under such circumstances, 10 per cent of absolute alcohol would be found to be the outside limit.

Now, the above might be said to be testing the matter by analysis, but suppose we take an opposite course and test it by synthesis; what will be the result? We shall find that, when we come to mix pure alcohol and water together, the results confirm our previous observations; for, the two, mixed in any proportions within the natural limits, seem to combine perfectly and form a homogeneous chemical mixture. If they are mixed in proportions having a greater percentage of alcohol than nature allows, they will not combine perfectly; if left to themselves, they will partially separate again, the excess of alcohol rising to the top. This is a constant occurrence in large distilling and rectifying establishments, when whisky is mixed in immense receivers containing, sometimes, many thousands of gallons.

After such a tub has stood for some time, and it becomes necessary to ascertain the alcoholic strength of the contents by means of a hydrometer or otherwise, the contents must be thoroughly stirred up; the tub must be "plunged," as it is called. Or else, if the sample were taken from the top without stirring it up, the test would show too great a percentage of alcohol, and, if taken from the bottom without stirring, it would show too weak.

From this we learn that alcohol and water will not combine perfectly when

more than 10 per cent of alcohol is present. This is one reason why distilled spirits are so pernicious, so injurious, so very hurtful when taken into the human stomach, as I shall now show.

To confirm my position and to show that it holds good in a domain in which I do not claim to have any special knowledge, I would now direct attention to some researches in this direction made by the late celebrated Sir B. F. Richardson of London, Eng. Dr. Richardson and the late Dr. Austle, although taking sometimes very different views, and coming frequently to opposite conclusions, have both done much to settle the question as to the effects which alcohol and alcoholic beverages have on the human system.

Dr. Richardson's Confirmation.

In the winter of 1874-75 Dr. Richardson delivered a course of six lectures before the Society of Arts in London, which lectures contributed much towards making his name famous. In one of these lectures he proved conclusively that, while ordinary fermented beverages are at once assimilated after entering the human stomach, distilled spirits are never so. I make the following extract from Lecture 3. Dr. Richardson says:

Suppose then a certain measure of alcohol to be taken into the stomach, it will be absorbed there; but, previous to absorption, it will have to undergo a proper degree of dilution with water, for there is this peculiarity respecting alcohol when it is separated by an animal membrane from a watery fluid like the blood, that it will not pass through the membrane, until it has become charged to a given point of dilution with water. It is itself in fact so greedy for water, it will pick it up from watery texture, and deprive them of it until, by its saturation, its power of reception is exhausted, after which it will diffuse into the current of circulatory fluid.

So you see, according to Dr. Richardson—and there is no higher authority—the human system will have nothing to do with distilled spirits until they are diluted with water down to the proportion at which it is found in naturally fermented beverages.

But Dr. Richardson does not ask us to accept his say-so, in so important a matter. He gives a circumstantial account of the experiments which he instituted to prove and confirm his statements. He says again—continuing from the paragraph last quoted:

To illustrate this fact of dilution I perform a simple experiment: Into a bladder is placed a mixture of equal parts of alcohol and distilled water (2). Into the neck of the bladder a long glass tube is inserted and firmly tied. Then the bladder is immersed in a saline fluid, representing an artificial serum of blood. The result is that the alcohol in the bladder absorbs water from the surrounding saline solution, and thereby a column of fluid passes into the glass tube.

A second mixture of alcohol and water in the proportion, this time, of one part alcohol to two of water (3) is put into another bladder immersed in like manner in artificial serum. In this instance, a little also passes from the outside into the bladder, so that there is a rise of water in the tube, but less than in the previous instance.

A third mixture consisting of one part alcohol with three parts water, (4) is placed in another little bladder and is also suspended in the artificial serum. In this case there is a small rise for a time of a fluid in the tube connected with the bladder, after a while, the current from within which took place, the tube becomes empty. Thus, each bladder charged originally with the same quantity of fluid, con-

tains at last a different quantity. The first contains more than it did originally. The second a little more, the third a little less. From the third absorption takes place, and if I keep changing and replacing the outer fluid which surrounds the bladder with fresh serum, I can in time, owing to the double current of water into the bladder through its coats, and of the water and alcohol out of the bladder into the serum, remove all the alcohol. In this way, it is removed from the stomach into the circulating blood, after it has been swallowed. When we dilute alcohol before drinking it, we quicken its absorption. If we do not dilute it sufficiently, it is diluted in the stomach by transudation of water in the stomach, until there is the required reduction for its absorption; the current then sets in towards the blood and passes into the circulating canal by veins.

Dr. Richardson proves to us then that this law of limitation, which we found written in everything that can produce alcohol, has also been written by the Almighty Creator in every human stomach.

Finally, I have thus shown that fermented beverages are essentially different from distilled spirits in that they are the result of a natural process instituted by the Creator himself, to which he has given laws and on which he has placed limitations which cannot be passed. I have shown from Dr. Richardson that these limits of production in nature are limits corresponding exactly to those which the same all-wise Creator has placed on the adaptability of these natural beverages for the use of man. I have shown that all distilled spirits are unnatural; that they are a perversion and a violation of nature and I have also shown from Dr. Richardson that the human organism will have nothing to do with them as such and that, when taken into man's stomach, they actually draw water from the blood, the membranes, the tissue, and everything else within reach, in order to reduce them to the natural strength of wine and beer, before they can be assimilated and absorbed into the circulation.

I have proved from the bible that the drinking of wine, natural wine, is perfectly lawful and right, within the limits of strict moderation and temperance, and that such use of such wine is perfectly consistent with a profession and practice of the most exalted piety and virtue. I have shown again, that drunkenness—which need not go to the extent of intoxication to be such—a drinking of more than is required to quench thirst or assist the assimilation of food, or, if used medicinally, drinking more than is required to produce the necessary medicinal effect being all of the nature of drunkenness—is not only wrong, but a sin, a sin of the same nature as gluttony.

And, last of all, I have proved that the teaching of the bible is in strict accordance with natural law. That all simple fermented beverages are subject to the same natural limitations as wine and may, therefore, be properly classed with them, while both the bible and nature concur in condemning distilled spirits—the former by inference, in giving warnings and cautions in reference to the use of wine, while the latter shows that the laws of fermentation positively forbid its production and the laws of food assimilation in the human body as positively forbid its use.

This is my case from an ethical standpoint, against distilled spirits; the manufacture, importation, sale and use of which as a beverage should, I claim, be suppressed by law. It is also my case from an ethical standpoint, in favor of legal toleration of the manu-

facture and sale of wine, beer and other beverages in which alcohol has been generated and exists only as a consequence of their own natural fermentation. And, it is also my case, from the same standpoint in favor of entire abstinence.

- (1) Morewood p. 706.
- (2) Brandy, gin or Scotch whisky.
- (3) Common whisky.
- (4) Port or sherry.



CHAPTER XII.

I come now, in conclusion, to suggest a better way for dealing with this drink question.

Finding fault with other people's plans is a poor business unless one has a better plan to propose.

My plan is based on the principles which have been enunciated in the foregoing chapters, and was foreshadowed by Rev. Samuel Miller, D.D., of Princeton, in 1835 (1) and to some extent was anticipated by the Hon. H. W. Blair, of New Hampshire, in 1876 (2).

But, before I proceed to detail what I believe to be the only practical solution of the drink problem, let me say that I am neither a lawyer, a statesman nor a politician, and therefore what I now offer must be regarded as being a practical man's suggestions only; which suggestions would doubtless have to be modified, technically, before they would be in presentable shape for legislation. I have no patent on the scheme, however, and anyone is at perfect liberty, so far as I am concerned, to take up my suggestions and develop them in any way he chooses.

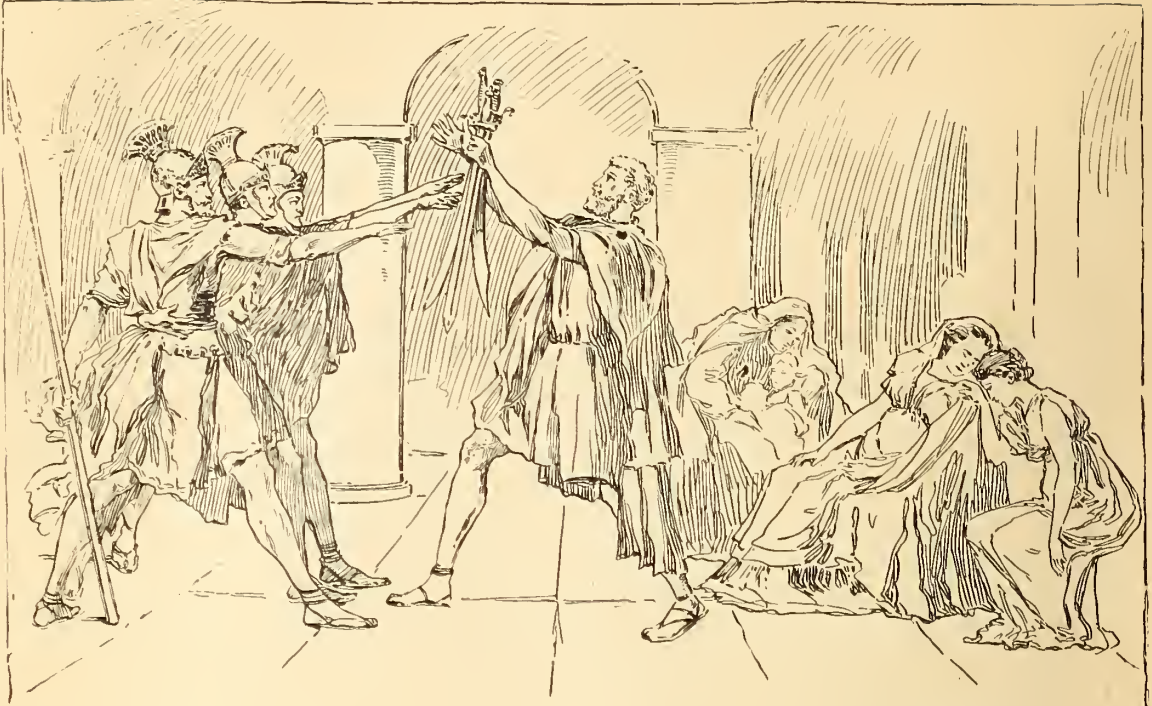
The plan proposed has been called "Partial or progressive prohibition," and is as follows:

Foundation Principles.

1. The will of the Creator is the standard of right and wrong. The bible and the works of nature all around us reveal the will of God to men.

2. The bible and other ancient books reveal the fact that wine has been used as a beverage by man from time immemorial. Nearly all of the most exalted personages named in the bible drank wine. It was prohibited to two or three individuals—to certain classes of people at particular times; and all excessive drinking is condemned and abstinence is commended, just as licentiousness is condemned and celibacy is commended—not as a rule of life for all but as being conducive to piety and devotion; but the bible nowhere says that the proper use of natural wine as an article of diet is contrary to the will of the Creator.

3. The works of nature reveal the fact that a very material difference exists between distilled spirits and



THE OATH OF THE HORATII.

natural fermented beverages, such as wine, and that fermentation is a natural process, instituted by the Creator, by which a limited amount of alcohol is generated in all saccharine beverages for their preservation, while distilling was invented by the art of man for the purpose of concentrating this alcoholic principle, and thereby transforming a wholesome, nutritious "gift of God" into a vicious, maddening, fiery, soul-destroying liquid, in no sense fitted for use as a beverage. The limit to the production of alcohol by fermentation is 10 per cent. (See note.) Beyond that proportion alcohol cannot be generated.

4. While alcohol is nowhere ready found in nature, all fruits, and particularly grapes, possess all the elements required to produce it; so that the moment the juice is expressed fermentation begins, without the addition of anything, or the help of man, necessarily, in any way.

5. Although wines and other fermented beverages containing only the natural percentage of alcohol are capable of producing intoxication when partaken of in inordinate quantities, the proper use of the same is quite consistent with true sobriety, the most exalted piety and with the practice of every christian virtue.

6. The drunkenness which has prevailed to such an alarming extent of late years in this and other countries has mainly resulted from the use of distilled spirits and from the use of wines "fortified" by the addition of distilled alcohol. Drunkenness was of rare occurrence in the wine-producing

countries of Europe before the introduction of distilling, and it is believed that, were the manufacture and sale of distilled spirits by private persons entirely suppressed, and the manufacture of alcohol for pharmaceutical and mechanical purposes carried on in only government distilleries and disposed of only under government supervision, that three-fourths at least of the intemperance which now prevails will entirely, at once, and forever cease.

7. Distillation being a process of the art of man, requiring great skill, large capital and elaborate apparatus and machinery, is easily controlled, restricted or stopped, as may be required, by government; while the manufacture of simple, fermented beverages—particularly wine—being a natural process, requiring little capital or skill and only such apparatus as may be found in every house, cannot be wholly stopped by any legal enactments.

8. Total prohibition is impracticable. In the very nature of things all laws must fail that have not the support of public opinion. Wherever prohibitory laws have been enacted they have been carried by the votes of men who are not themselves total abstainers but who are in favor of restricting the liquor traffic and putting a stop to drunkenness. These men are often the very first to break the law which they themselves have aided to enact.

9. All laws, to be effective, must be, in the first place, subordinate to the laws of God. If an attempt is made to transcend the laws of God—to make laws better than his—the attempt is bound to prove a failure, every time.

What God has prohibited man may prohibit. What God has allowed, but clearly placed limits to and restrictions on, man may limit, regulate and license—for example, marriage and the use of wine.

Suggested Enactments.

1. Government to buy up all alcohol—whisky, rum, gin, brandy and alcoholic beverages of every kind containing more than 10 per cent of absolute alcohol—paying therefor an amount equal to the market value of the alcohol which they contain.

2. Government to assume the entire control of the manufacture and sale of alcohol for mechanical, pharmaceutical and chemical purposes, establishing and running a limited number of distilleries for the purpose.

3. After such anti-spirit law has been in force, say, six months, officers of the government to seize and destroy, without compensation, all stills, worms, doublers, condensers and other essentially distilling apparatus of every kind, wherever found; also to confiscate and send to a government distillery all beverages of every kind containing more than 10 per cent of alcohol, the same to be redistilled into strong spirit—95 per cent. Heavily fine or imprison the owners of all premises on which such apparatus or beverages may be found.

4. Prohibit the importation of alcohol or alcoholic beverages of every

kind containing more than 10 per cent of alcohol. Perfumery, varnishes and other things containing alcohol that cannot be used as beverages, to be subject to a high import duty.

5. License malt houses for the manufacture of malt, and collect a tax on malt. License breweries for the manufacture of malt liquors from malt and hops alone. License wineries for the manufacture of natural wines of all kinds, from fruits and sugar only. Tax all such wine and prohibit traffic in alcoholic beverages of any kind not manufactured at licensed manufacturing.

6. License hotels and restaurants to retail beer and wine by the bottle, measure or glass, to be consumed on the premises. No such license to be granted to anyone who does not also supply food to be eaten on the premises. License grocers and others to sell by the bottle only, not to be opened within a given distance of the premises where sold.

7. Mechanical, pharmaceutical and chemical preparations, not beverages, requiring alcohol, to be made only in bonded manufacturing under the supervision of government officers. Methylated spirits to be used when practicable, and when not practicable every precaution to be employed to prevent articles being subsequently used in fabricating or fortifying beverages.

Note—I have placed the limit of the production of pure alcohol by fermentation at 10 per cent. As a result of my own experience, I am satisfied that liquors containing a greater proportion of absolute alcohol than this cannot be produced without resorting to distillation. Ten per cent of absolute alcohol would equal about 20 per cent of proof or taxable spirit, United States standard.

A Law Easy to Enforce.

There would be no difficulty whatever in enacting and carrying out such a law as I have suggested, by constitutional amendment or otherwise, because it would have the universal support of public opinion. Every drinking man in the country who has even a spark of common sense left in him would vote for it and uphold it. Saloonkeepers, excepting a few born fools, perhaps, would support it; saloonkeepers don't want to make men drunk; there is no money in that, and there is no money in spirits now anyway, excepting in places where they get fancy prices. As for the people at large, outside of the temperance ranks, they will be perfectly satisfied if they can get their beer or wine.

Partial prohibition will certainly be popular with all classes, and, being based on natural laws and the revealed will of God, must succeed and prevail. Under it, the Teuton and the Briton will not be deprived of his mild malt beverage. Frenchmen, Italians and others may still enjoy their light wines. The farmer will not be scared by the prospect of losing a market for his grain, nor will the grower of grapes look forward to the time when his luscious fruit must rot on the vine; while the true, honest, reasonable temperance man will rejoice to know that the accused whiskey and all its relatives have been, once for all, and forever, banished, buried and buried, and that an immense step, and that a positive one, has been taken toward the consum-

mation of that which even the most ultra-prohibitionist hopes for.

An Appeal to Beer and Wine People.

I would urge brewers and wine-makers, therefore, and all people, high and low, rich and poor, who drink beer or wine, to support and advocate partial prohibition. In my opinion—and I have been studying both sides of this subject for 40 years—if whisky, brandy, rum, gin and all wines "fortified" with distilled spirits are done away with, such a radical change will take place in the drinking habits of the entire population that further prohibitive legislation will not be required by anyone. The temperance agitation began, as I have shown, as a result of the introduction of distilled spirits. Do away with distilled spirits and the temperance agitation will practically end. Of course, the propagation of the principle of personal total abstinence will continue—and it is all right that it should; surely men are free to sign the teetotal pledge if they want to—some people are vegetarians and don't eat any meat; Jews eat no pork, and there will always be Nazaries of some kind who drink no wine nor beer.

Also to Temperance Reformers.

To my esteemed friends and allies, the total abstainers and entire prohibitionists, I would recommend my scheme as being the only feasible one for accomplishing the end which they have in view. If entire prohibition is to come at all, it cannot possibly come all at once. That fact has been conclusively demonstrated by actual experiment. If their object is to be attained at all, it must be brought about progressively—a part at a time.

Let me illustrate my meaning by calling to mind the old schoolboy story of the Horatii and the Curatii. The Horatii, it will be remembered, were three Roman brothers, born at one birth, cousins of the Curatii of Alba, also three brothers born at one time, whose mothers were twins, married on the same day and who had given birth to their sons at the same time. During a war between the Romans and the Albans it was decided to leave the issue to a personal combat between these brothers. Two of the Horatii were soon slain and the third brother, feigning flight, was pursued by the Curatii, all wounded. By this ruse he separated his opponents, and so, turning suddenly, he encountered the foremost one and slew him; then, continuing his flight, as soon as the other two were far enough apart he turned again and succeeded in defeating the other two, one by one.

I would use this story as an allegory, thus: There is a war going on between temperance and alcohol. The three brothers on the side of alcohol are distilled spirits, malt liquors and wine. The three brothers on the side of temperance are anti-spirit, total abstinence and prohibition. At the first onslaught both anti-spirit and total abstinence on the side of temperance are slain or put hors de combat, while all the three brothers on the

side of alcohol are wounded. So, like the remaining brother of the Horatii, prohibition takes to flight (progressive prohibition), and, like him, kills off his first and most dangerous pursuer, distilled spirits. Then, by separating beer and wine, he gets rid of them in the same way and so comes off the victor.

For you, then, brethren—and sisters, pardon me—of the prohibition party, W. C. T. U., Templars, or whatever you may be, rest assured that the plan for you to work on is progressive prohibition. Get what you can get first; then work for the next thing possible. If you get distilled spirits prohibited, that surely will be no hindrance to getting beer prohibited afterward; and if both beer and spirits are prohibited, that should be no hindrance to getting wine prohibited; and so finally you may succeed in abolishing alcohol altogether. I say "may" advisedly, for, as intimated above, I don't think you will ever do it; but, if it is ever done, the "divide and conquer" plan is the only one by which it will ever be accomplished.

Wanted—A Man.

Finally: Where now is the statesman, the prominent public philanthropist, who will take up this plan and present it to the people and carry it through congress as a practical final solution of this troublesome drink question? The Hon. Henry Blair would have done it in 1876 had he not been held back by the whole-hog-or-none temperance people. The Hon. James Beatty would have done it in Canada had he not been kept back by exactly the same class of people—people like the monkey in one of Esop's fables, who, trying to get some nuts from a narrow-mouthed jar, persisted in getting his hand so full that he lost all his nuts every time he tried to withdraw his hand—precisely as the teetotalers of Canada have done by the plebiscite just taken.

I now yield the floor to the man who shall lead the final movement for the settlement of the drink question.

- (1) Article 5.
- (2) Article 6.

THE END.

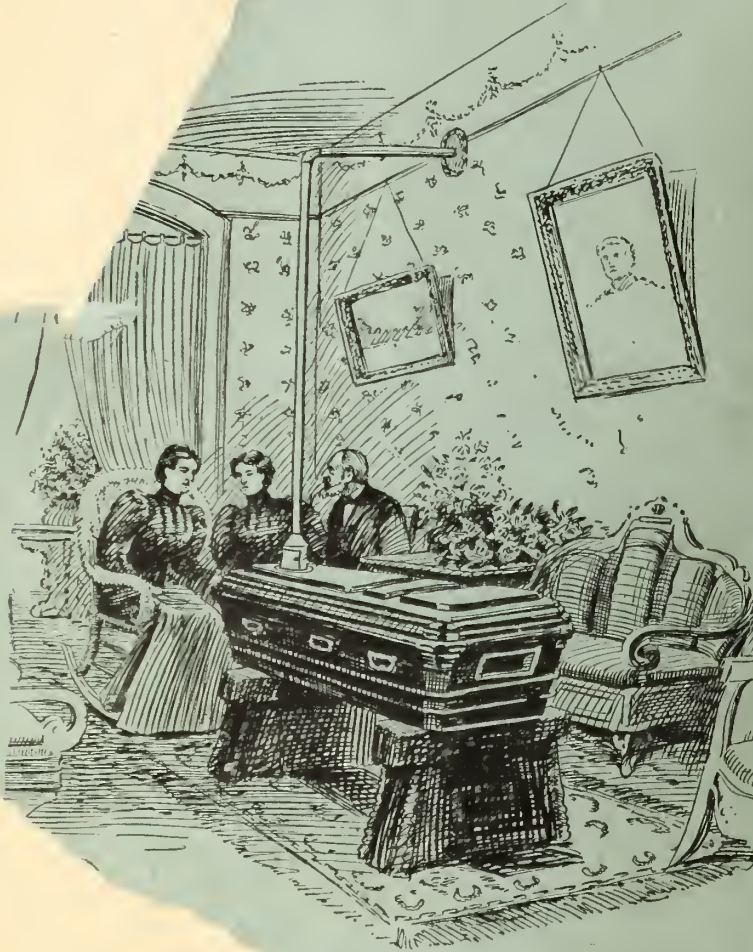
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(T.)

EMBALMMENT UNNECESSARY.

Persons all agree that Putrification is the Only
allow no mutilation of a body supposed
evidences of putrification appear.

Casket, a body supposed to be dead of any disease, can
any house where there is a chimney, without embalm-
e of any kind and without any danger or discomfort to



Simply an ordinary burial casket having an opening made
the other for the egress of air. The egress opening is
of a suitable pipe; said pipe is enlarged at the end
side for the admission of a gas, gasoline or other
decomposing or rendering innoxious the emanations

antee,

W. BOOTH,

716 Trumbull Avenue, DETROIT, MICH.